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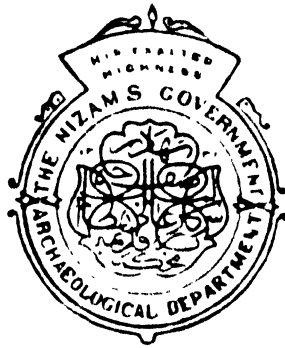
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THE INSCRIPTIONS OF NAGAI

Hyderabad Archaeological Series

No. 8

THE INSCRIPTIONS OF NAGAI



PUBLISHED
BY
HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

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RESOLUTION

Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police and General (Archæological) Departments.

No. 3, Miscellaneous.

Dated Hyderabad, Deccan, 5th March, 1927.

SUBJECT

Inscriptions of the later Western Chalukyas in the ruins of Nagai in the Hyderabad Dominions.

READ :—

Letter No. 246, dated 10th Bahman, 1336 Fasli, from the Nazim, Archæological Department, to the Secretary to Government, Judicial, Police and (Archæological) Departments.

OBSERVATIONS :—

Nagai, near Chitapur, a Railway Station on the N.G.S. Railway seems to have once been an important Provincial Seat in the time of the later Chalukyas. Its extensive ruins, though visited by Hultzsh and other scholars, were not properly explored. Those have recently been described in an article in the Journal of the Hyderabad Archæological Society for 1919-20, p. 33 ff. A number of Pillar inscriptions and one, a tablet, were found there. Some of them were noticed in the Report of the Mysore Archæological Department for 1914-15, by Rao Bahadur R. Narsimhachar. A reference was made in the Annual Report of the Hyderabad Archæological Department for 1330 Fasli, p. 17, about a Monograph on these Inscriptions undertaken by Mr. C. R. Krishnama Charlu, Assistant Superintendent for Epigraphy, Southern Circle, Madras, which, owing to pressure of his work, he has only just been able to complete.

The Monograph relates to a series of four Inscriptions found at Nagai. The first of these (A) records the gift of certain local duties for religious purposes. The second (B) is reproduced in the third (C) with a slight difference and some additions. Both these refer to the construction of a temple and the founding of an Educational Institution which supported a number of scholars, teachers and Librarians. The latter (C) also records another grant. The fourth Inscription (D) records a grant for religious purposes and another grant of an Agraharam. These Inscriptions refer to the reigns of three kings—Trailokyamalla (1042-1068), Tribhuvanamalla (1076-1126) and Jagadekamalla II (1138-39 to 1149). The geneology of the Chalukya kings given in the Inscriptions (B and C) agrees with the published lists. The records give several interesting details about some feudatories of the Chalukya kings and are important in that they throw

light on the Educational system of Mediæval India. The Educational Institution at Nagai mentioned in the Inscription seems to have been founded and maintained under Royal patronage. Strange as it may appear it was of a residential type with provision, not only for the boarding, but also for the clothing of both the pupils and their teachers and equipped with a Library in charge of a number of Librarians.

The Government of His Exalted Highness the Nizam desire to record their high appreciation of the able manner in which Mr. C. R. Krishnamacharlu has edited these long inscriptions and also to convey their thanks to the Government of India for their kind permission to Mr. Krishnamacharlu to edit these inscriptions.

ORDER :—

That the monograph be published with this Resolution as No. 8 of the *Hyderabad Archæological Series*.

(By Order),

Sd. NAWAB ZOOLCADER JUNG BAHADUR,

Secretary to Government,

Judicial, Police and General (Archæological) Departments.

Copy forwarded to :—

1. The Assistant Minister, Peshi, to H.E.H. the Nizam.
2. The Secretary to the President, Executive Council.
3. The Secretary to Government, Political Department.
4. The Secretary to Government, Financial Department.
5. The Secretary to Government, Revenue Department.
6. The Secretary to Government, Public Works Department.
7. The Director, Archæological Department.
8. The Superintendent, Government Central Press, for publication in the *Jarida*.

THE INSCRIPTIONS OF NAGAI.

The village of Nagai, according to Mr. T. Streenivas, is 'the site of an old city' situated about a mile and a half to the south-west of Chitapur, a station on the N.G.S. Railway, next before Wadi,¹ a junction of the G.I.P. Railway and the N.G.S. Railway. Mr. Streenivas has given an exhaustive description of the extensive ruins of the locality, which brings to the notice of scholars the varied nature of the several monuments found here which are Brahmanic, Jaina and Islamic in character. He notices a large number of *Nāgakals* here and rightly conjectures that these have 'something to do with the name of the place'; for we find in the inscriptions of the place the old name to have been '*Nāgavāvi*,' the original of which must be the Sanskrit *Nāgavāpi*² (i.e. The Nāgas' Well). We have probably to associate the 'big tank with stone steps' now called Baji Bai Baoli, mentioned by Mr. Streenivas,³ with this name. The local tradition quoted⁴ by him, which connects this place with the wanderings of Śrī-Rāma finds support in the inscriptions also which refer to a local sacred pond called Rāmā-tīrtha. It is significant somewhat that though some old Jaina monuments are found here we do not come across any Jaina inscriptions. Nor do we have any Islamic records here, though there are some big mosques. 'The big building with an outer courtyard, with rooms on either side, with a big door-way which leads into a spacious hall, with a number of stone-benches serving as *pials* and seven niches in the back wall' the purpose of which Mr. Streenivas finds⁵ difficult to guess may have to be connected with the Educational Institution (*ghaṭī-kāsālā*) and its library (*sarasvatī-bhaṇḍāra*) mentioned in Ins. B below. We shall now proceed to the study of the inscriptions of the place which have a very informing account to give us regarding the ancient history of the place. Brief notices of some of these have already appeared in Cousens' *Lists of Antiquarian Remains in H.E.H. Nizam's Dominions*, the Government Epigraphist's *Annual Report* for 1902⁶ and the *Journal of the Hyderabad Archæological Society* for 1919-20.⁷ In the *Mysore Archæological Report* for the year 1914-15, p. 46f. Rao Bahadur R. Narasimhachar has given an abstract of contents of Inss. A, B and C published below.

A.

The inscription is engraved on a stone in a wall near the Nandi-baṇḍi at Nagai. It is well preserved. It is engraved in later Chālukyan characters.

¹ *Jour. Hyd. Arch. Soc.*, for 1919-20, p. 33.

² The transition of the word must be Skt. *Nāgavāpi* > Kan. *Nāgavāvi* > Colloquial *Nāgavāyi* > *Nāgai*.

³ l.c., p. 37.

⁴ l.c., p. 33f.

⁵ l.c., p. 43.

⁶ p. 3, para. 7 and p. 10, Nos. 98 and 99.

⁷ p. 43f.

It records a gift of certain local duties levied on the sales of women's cloths and areca-nuts made by the local merchants as well as foreign merchants within the precincts of the *agrahāra* village **Nāgavāvi**. The grant was made by the **Four-hundred Mahājanas** of the village and the entire community of the merchants of the place headed by the chief and the king's local officer **Kāḷimarasa** of the **Vā[r]nasa** family. The members of this family figure largely in the inscriptions of this place as will be seen from the sequel. The gift was to be used for the worship and offerings of the god **Lakshmaṇēśvara** of the place. The fees or gifts offered by the devotees fulfilling their vows at the temple were to be utilised for repairs to the tower of the temple of **Rāmēśvara** in front of which the above shrine was located.

A few **orthographical peculiarities** may be noted here. The conjunct latter *rkka* is not written uniformly throughout the inscription. In the words *vitarkka* (l. 1), *bhōgakkam* (l. 8), *kāryyakke* (l. 11), and *dharmmakke* (l. 12), the mark for the subscript *k* passes through the loop of the main letter *ka*. But in the words *kamaḷārkkka* (l. 2), *nivēdyakkam* (l. 8), *okkalum* (l. 8), *nashṭōddhārakkam* (l. 10), *takka* (l. 11), and *akkum* (l. 12), the mark passes below the main letter without or almost touching it. The mark to denote the secondary *r* starts from the bottom of the main letter and stops at its right-hand top corner, in lines 1 to 3, while in the remaining places it curves down fully and terminates very near its starting point. The sound of the *upadhmānīya* (*h*) is represented by the letter *ḷ* in *payalpati* (l. 2). The cursive form **8** of the main letter *va* is used in the conjunct letter *rvva* in lines 6 and 11.

The use of the obsolete and rare expressions *irḷdu* (l. 6), *poragana bhramāntukaru* (l. 8), *mudrā-pana* (l. 9), and the use of the split possessive in *sōma-grahana-tatkāladalu* in l. 7 are noteworthy.

The record is dated in the Chālukya-Vikrama year 17 **Āṅgira**, **Vaiśākha pūrṇamāsyē** (**pūrṇimā**), **Ādityavāra** (Sunday), **sōma-grahana** (lunar eclipse). In Ch. V. year 17 which corresponded to Śaka 1015, **Āṅgira**, **Vaiśākha-pūrṇimā** fell on a Saturday, the *tithi* ending on the same day at '57. There was a lunar eclipse on this day. But the record is dated on the following Sunday quoting the eclipse of the previous day. The date given in the record would, according to L. D. S. Pillai's *Ephemeris* correspond to the **25th April, A.D. 1092**.

TEXT.¹

1. ²Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahāsandhivigrahādhipati mahā-prachanḍa-daṇḍanāyakaṁ vairi-bhaya-dāyakaṁ sāhitya-vidyā-vitarkkaṁ kaṭaka-
2. ³kamaḷ-ārkkam kāryya-Brihaspati⁴ guṇa-ratna-payalpati⁵ sāhasa-Vaina-

¹ From the ink-impressions supplied by Mr. Yazdani.

² At the beginning of the line is cut an ornamental spiral which may stand for *Śvi*.

³ In connection with the expression *kaṭaka-kamaḷārkhka* compare '*kaṭaka-divākara*'; *Ind. Ant.*, Vol. X, pp. 104 f.

⁴ Read *Bṛihaspati*.

⁵ The letter *ḷ* stands for the *upadhmānīya* which is generally replaced by the *visarga*. In Ins. C, l. 281, below it is denoted by the letter *sh*.

tēyam satya-Rādhēyam Vā[r]ṇasa-[varṇśa*]-sarōvara-rājahamsam
Vāk-sati-ka-

3. rṇn-āvatamsam saṁgrāma-kaṇṭhīravan¹ = ubhaya-bala-munn = iṇivan =
ari-ghaṭa-kēsari sahaja-Murāri Chāḷukya-rājya-samuddharaṇan = ay-
yana-
4. gandhavāraṇam-nām-ādi-samasta-praśasti-sahitam Śrīman-mahāpra-
dhānam rājādhyakṣam kaḍita-verggaḍe Kannaḍa-sandhivigrahi
daṇḍanāya-
5. kam **Kāḷimarasar**-pramukham Svasti [1*] Yama-niyama-svādhyāya-
dhyāna-dhāraṇa-mōn-ānushṭhāna-japa-samādhi-śīla-saṁpannar = ap-
pa Śrīma-
6. d-agrahāram Nāgavāviya aśēsha-Mahājānam² Nāl-nūrvvarum = alliya
samasta-nakaramum = irḷdu Śrīmach-Chāḷukya-Vikrama³-varshada
7. 17 neya Āṁgira-saṁvatsarada Vaiśākhada paurnnamāsyē Ādityavā-
radamdu Sōma-grahaṇa(tat)-kāladalu Śrī-Rāmēśvaradē-
8. vara mundaṇa Lakshmaṇēśvaradēvara aṁga-bhōgakkam nivēdyakkam
Chaitrapavitrādigaḷgaṁv⁴ = illiya taḷad = okkalum poṇagaṇa bhrāmān-
tukarum⁵
9. māṇida sīregam aḍ[e]kegam⁶ poṁg = oṁdu⁷ sale viṣamam āyam māḍi
biṭṭaru [1*] Ā dēvaralli śapatham-geyvaru koṭṭa mudrā-panam = oḷag =
āgi
10. Śrī-Rāmēśvaradēvara gōpurad = oḷagaṇa nasht-ōddhārakkam koṭ-
ṭaru [1*] Int = alli puṭṭida dravyam = ellamam saṁbhāvitar = appa
seṭṭiyara ka-
11. yall = irisi dēva-kāryyakke takka biyamam⁸ mārpṇudu [1] Sva-dattām
para-dattām vā yō harēti(ta) vasumdharam [1*] ⁹shashṭhir-vvarsha-sa-
12. hasrāṇi viśṭhāyām jāyate krimiḥ [1*] Ī dharmmakke pratikūlan =
app = ātaṁge liṁga-bhēdam māḍida dōshav = akkum 11¹⁰

¹ The letter *ra* is inserted above the line.

² Read *ja*.

³ The letter *ma* is engraved below the line flanked on either side by the mark ✕ to indicate its place in the line where also is placed such a mark.

⁴ The prefix *v* is attached to *illiya* for the sake of euphonic *sandhi*. See Kittel's *Kannada-English Dictionary*. See also *pāṇisutamu* = *iddam*² in *Ep. Ind.*, Vol. III, p. 117. See also *khaṇḍa-sphuṭitakhamu* = *āhāra* in *Ep. Carn. Srav. Belg. Inss.*, No. 114.

⁵ The word *āntuka* seems to be formed from the root *an* to meet. The past participle *antu* occurs in some places. But the personal noun *āntuka* appears to be used only very rarely. It was probably only a provincialism.

⁶ Read *aḍakegam*.

⁷ The expression is composed of *poṁge-oṁdu* of which *poṁge* is the dative of *poṇ* formed by adding the termination *ge* directly to the word. The more common form is *poṇṇige*. The expression occurs also elsewhere ; see *Ep. Carn. Kadur, Chik. No. 141*.

⁸ The word *biya* is a *tadbhava* of the Skt. *vyaya*. In Kannaḍa it occurs also in the form *biyya*.

⁹ Read *shashṭim varsha*.

¹⁰ After this punctuation mark are cut the figures of the Sun and the Crescent flanking a *linga*.

TRANSLATION.

Hail [1*] Headed by the illustrious *mahāpradhāna* (chief minister), *rājā-dhyaksha* (king's deputy), ¹*kaḍitavergaḍe* (secretary), *Kannaḍa-sandhivigrahi*², the General *Kālimarasa*, who possessed all the eulogy of names like 'the great lord of peace and war,' who possessed the five great sounds, the very powerful general, a terror to the enemies, a master of learning and sciences, a Sun to the lotus of the citadel, a *Bṛihaspati*³ for (counselling) action, an ocean for the gems of good qualities, a *Vainatēya* (i.e. *Garuḍa*)⁴ in enterprise, verily a *Karṇa*,⁵ the swan superior in the lake of the *Vārṇasa* (family), an ear-ornament to the Lady of Speech (Goddess *Sarasvatī*), a lion in battle, one that strikes (or pierces) in the fore-front of both the (opposing) forces, a lion to the elephant-troops, viz. the enemies, a born *Murāri* (i.e. *Vishṇu*), the renovator of the *Chālukya* sovereignty, the proud elephant⁶ of his father,—Hail!—all the **Four-hundred Great men** of the *agrahāra* (i.e. Brahman village) *Nāgavāvi*,—who possessed self-control (*yama*) principles (*niyama*), studiousness (*svādhyāya*), meditative faculty (*dhyāna*), mental abstraction (*dhāraṇa*), concentrative silence (*mōṇa*=Skr. *mauna*), observance (*anushthāna*), habit of devotional muttering (*japa*), entranced meditation (*samā-dhi*), and righteous conduct—and all the local merchants (*nakaram*), being present, on the occasion of the lunar eclipse (which fell) on **Sunday**, the **full-moon** of (the month) **Vaiśākha** of the (cylic) year **Āṅgira**, corresponding to the **Chālukya-Vikrama year 17**, granted, one current (*sale*) *vīsa* (i.e. one-sixteenth) of a *pon*, on the *sāris* (i.e. ladies' wearing garments) and the areca-nuts that the local residents and foreign itinerary (merchants) gathered here sold, for the bodily enjoyment and offerings of the god *Lakshmaṇēśvara* existing in front of the glorious (god) *Rāmēśvara*. They gave the income including the *mudrā-pana* (money) that the persons that made (or discharged) vows in the presence of the god offered, for repairs in the *gōpura* (tower) of the glorious (god) *Rāmēśvara*. The total money therein accruing (in this manner) shall be placed in the hands of (some) respectable merchants and (utilised to) meet the expenditure necessary for the god's services.

Whoever taketh away land given by himself or by another shall live a

¹ *Kaḍita* seems to be the original of the modern expression *kaḍata* which Dr. Kittel explains as a 'book for accounts.' The Tamil word for 'letter' is *kaḍidam*. If the 'expression *kaḍita-vergaḍe* has to be traced from the latter word it would mean or correspond to the modern 'chief secretary.' But if traced from the former it would mean an 'accounts officer.'

² The expression *sandhivigrahi* would mean an 'officer who is in charge of peace and war' and would correspond to the modern 'minister for foreign affairs.'

³ The minister of Indra and the far-sighted Councillor of the *Dēvas*.

⁴ The son of *Vinatā*. He obtained the *amṛita-kalasa* (nectar-vessel) from its close-guarded place by conquering the *Dēvas* and braving terrible odds; see *Mahābhārata*, *Ādiparva*, Chap. 34.

⁵ *Karṇa*, the son of *Kuntī*, deserted by her in his childhood was picked by a charioteer and nursed by his wife *Rādhā*, wherefore he was called *Rādhēya*. He was famed for heroism and liberality.

⁶ In some inscriptions the expression '*māvana-gandhavāraṇa*' (i.e. the mast elephant of his uncle) also occurs. We meet with the expressions '*ayyana-siṅha*' and '*māvana-siṅha*' meaning respectively '(his) father's lion' and '(his) uncle's lion.' This reminds us of the early Egyptian kings keeping tamed lions to play and frolick about them and if need be to guard their persons in their royal progresses and in the battle-field. See Rawlinson's *Egypt* (Story of the Nations), p. 103.

worm in refuse for sixty-thousand winters. To him that cometh counter to this charity shall attach the sin of having rent asunder the (sacred) *linga*!

B.

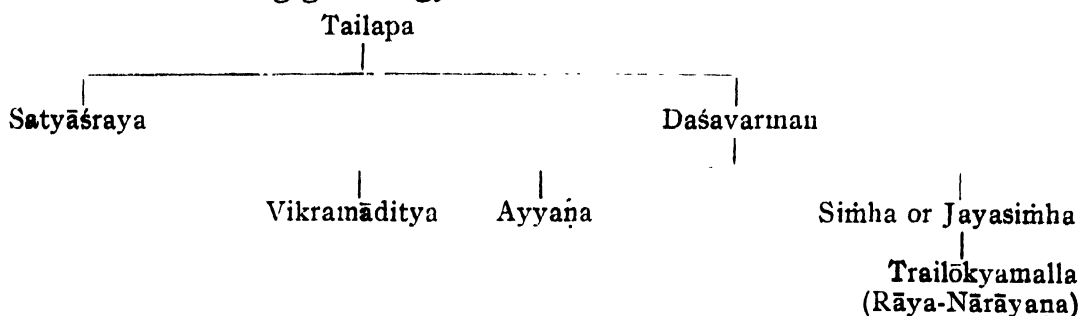
This inscription is engraved on the obelisk in the sixty-pillared temple called Aruvattu-kambadagudi at the same village. At the top of the first face of the obelisk are carved the figures of the Sun and the Crescent with those of a cow and its calf and a hooked dagger pointing upward.

The inscription is worn out in many portions. Except for one or two verses the whole record is reproduced in inscription C below, which is only four years later in date. It is possible that some damage, either intentional or accidental, happened to the record during the interval and on this account was it re-engraved on the latter occasion. This inscription, compared with the later copy, is found to be engraved in a more angular style and uses conjunct consonants with the class nasals more often than the latter in which the *anusvāra* appears in place of the nasals. Other palæographical and orthographical peculiarities will be noticed in the necessary places in the sequel.

The language of the record is **Kannada** verse and prose. It is marked by certain archaisms peculiar to the period to which it belongs. The script employed is the later Western Chālukyan. Letters are generally doubled after *r* as is done in all early records. In one place the subscript *n* is written in the same way as the main letter but without the *talakaṭṭu* (*tan-nṛipa* in l. 27). The group *ṇḍa* is employed throughout (*daṇḍa* in l. 29, *gaṇḍa* in l. 31). So too is the group *nta*, *nda*, *ndha*, employed in some places (see *mālāntu* in l. 42, *kondu* in l. 38f, *Arundhati* in l. 60f, etc.). But the *anusvāra* is used in the following cases: °*l*=*emdu* in l. 34, *atyamta* in l. 36, etc. The form *pūṇḍ*=*uripi* in l. 37 deserves to be noticed. The letter *la* generally appears in place of the *la* of classical words (see *baḷa*, *tiḷaka* in l. 26, *bhūpālaka* in l. 29, etc.). The final *l* is used in ll. 71 and 93 and final *ḷ* in ll. 69, 93, 95, etc. The combination of the superscript *ḷ* with the following letter is more common. The group *ṇna* is always used to denote the doubling of *na* (see *baṇṇisa* and *aṇṇa* in l. 41, and *Karṇṇāta* in l. 158). The *anusvāra* is replaced by *n* in °*din*=*pālisa* (l. 130). The letter *b* is doubled, also wrongly, after the preceding final *anusvāra* in *sāsanam bbarasu* (l. 161f). The use of the *tadbhava* forms like *ḷḷba* for *ḷḷbha* in l. 44, *birōḍi* for *virōḍhi* in l. 47, *āra* for *hāra* (l. 48) and *brāta* for *vrāta* in l. 121 may be noticed. The use of the form *vala* for *bala* in ll. 40 and 41 is also noteworthy. It is a very common feature of the Canarese records of this period to use the letter *sa* for *śa* which is also seen in this record in the forms *Dasavarmma* in l. 27f, *Saka* in l. 183 and *suddha* in l. 184. The *tadbhava* forms *mānasa* in l. 196, *Siri* in l. 96, may be noticed. The forms *Chālukya* in l. 26 and *Chālukya* in l. 64f and *Mālavya* in l. 107 are used. The archaic forms

negalḍam, *taḷa* and *pēl* are used in lines 36, 57, 141 and 43 respectively. This and the following inscription use the form Ahihaya for Haihaya.¹

The inscription is a pretty long record. In outline its contents are as follows: Verse 1 invokes the blessings of Viṣṇu, Brahma and Śiva, who are respectively the embodiments of the Satva-, Rajō- and Tamō-*guṇas*. V. 2 praises Ādi-Brahma (i.e. the original Brahma) who was famed as the prime cause of the world. V. 3 praises **Svāyambhuva-Manu**, who was born of the mind of Brahma. His son was **Mānavya** who was a *muni*, after whom his descendants were called Mānavya-sagōtras (v. 4). His son was **Hārīta**, to whom was born **Hārīti** of five *sikhas* (v. 5). His son was **Chalukya** after whom the family became known as the **Chālukya-varṇśa** (v. 6). V. 7 praises by *ślēṣha* (i.e. pun) this dynasty as superior to all the (previous) dynasties like the **Nanda**, **Kadamba**, and **Gupta**. Then coming to the genealogy of this family, the record mentions in v. 9 the emperors **Viṣṇuvardhana** and **Vijayāditya**. Then is mentioned in v. 10 **Satyāśraya** who is compared to an earlier Satyāśraya of **Ayōdhyā-purī**. His fame was so great that his name was applied to the family after him. The territory of this family was the **Kuntala** country (v. 11). The Chālukya race obtained its **Peacock** banner from (god) **Kumāra**, the **Boar** seal² from (god) Viṣṇu, and the **royal umbrella** from the goddess Kātyāyanī (v. 12). Then comes the following genealogy:—



King **Jayasimha** conquered the **Chōla** king (v. 15). His son was **Rāya-Nārāyaṇa** (v. 16). This king called also **Trailōkyamalla** having captured **Maṇḍava**, **Dhārā** and **Kāñchī** (Conjeeveram), killed the Chōla king³ and burnt down **Ujjayini** (Ujjain) (v. 17). He also dealt a reeling blow to his enemies at **Kālūru** (v. 18). The king, who also bore the surname, **Vīra-Mārtaṇḍadēva** dealt a severe blow to the **Chaulika** king (v. 21). He, who also bore the title **Ahavamalla**, patronised the Brahmans (v. 22). From the specific mention of the Aśvapati and the Gajapati kings as foreign kings we have to infer that the Chālukya king was the 'Narapati.' Then is described a Brahman family in the following terms: There was **Gōvinda** (v. 23) who married **Ēchikabbe** (v. 24).

¹ See also *Ep. Ind.*, Vol. XII, pp. 255 and 269.

² For a similar difference recognised between the banner (*dhvaṇa*) and the seal (*lāñchhana*) see *Bom. Gaz.*, Vol. I, Pt. II, p. 299, f.n. 4 and *Ep. Rep.* for 1921, p. 108.

³ An expedition against the Chōla king undertaken in the reign of this king is referred to in *Ep. Rep.* for 1919, p. 97. It was led in Śaka 987 by Prince Viṣṇuvardhana Vijayāditya. An earlier expedition against the South, probably the Chōlas undertaken in Śaka 981 is recorded in an epigraph from the Gutti taluk in the Anantapur district; see *Ep. Rep.*, 1921, p. 88, para. 5.

Their son was the General **Kālidāsa** who founded the prosperity of the Chālukya family (v. 25). His brothers were (i) the general **Nimba** and (ii) the commander **Chiddarāja** (v. 26). **Kālidāsa** was a great politician (v. 27) and he bore the title **Samgrāma-kaṇṭhīra** (v. 28). From v. 29 it is gathered that there was a defection of the vassals from king **Simha** (i.e. **Jayasimha**) and also a plot to murder him, which was averted by **Kālidāsa**. He was a dutiful Brahman and householder (v. 31)¹. His wife was **Rebbanabbe** (v. 32) of excellent qualities (v. 33). To them was born **Gōvindarāja** (v. 34) whose younger brother was the general **Bāchirāja** (v. 35) who did great service to the king (v. 36). He, who had the title **Daṇḍa-Gōpālaka** achieved signal success against the **Chōlas** and the **Mālavas** and killed in battle two chiefs named **Iruṅgōla** and **Dhōra** (v. 37). He had four younger brothers named **Madhusūdana** (v. 38), **Kōśava**, **Rōcha** and **Malla** (v. 40). Of these, **Madhusūdana** called also **Madhuva**, was the most famous (v. 41). He appears to have waged successful wars with the **Koṅkana** and the **Mālava** kings (vv. 43 and 44). **Madhuva**, who bore the title **Daṇḍanātha-Trinētra** claims to have defeated the **Chōla**, **Āndhra**, **Malaya**, **Aṅga**, **Ponnāṭa**, **Śaka**, **Ābhira** and **Magadha** kings and driven out the king of **Dhārā** (v. 45). He appears to have been a very loyal officer of the king (v. 46). This chief, who was also the *Karṇāṭa-sandhivigrahi*, i.e. the **Karṇāṭa** Minister for Peace and War, enjoyed the privileges of a Crown Prince (*yuvarāja*) especially bestowed upon him by the monarch. This is a rare instance of a state officer being raised to the honourable position of a royal prince. The position of a *yuvarāja* appears to have been in the gift of the king at this time though we are accustomed to look upon it as one that is attached to royal birth and that too as heir-apparent. The chief belonged to the **Vārṇasa** family and the **Vasisṭha-gōtra**. He had a copper-plate grant issued to him by the king and obtained thereby a *paramēśvaradatti* in the name of his distinguished grandfather **Kālidāsayya**, land, for the maintenance of four hundred Brahmans in **Nāgavāvi-agrahāra**. He constructed also (i) a temple of the god **Traipuruśhadēva** (cf. **Tripurusha** in l. 25 of Ins. C below) which was known by the name **Kaṭaka-kamalārka**, evidently after that title of his grandfather, (ii) a temple of **Madhusūdana**, after his own name and (iii) the temple of **Rāmēśvara** with the sacred water (pond) called **Rāmatīrtha**. He founded also an educational institution called **Ghaṭikāśālā**² for two hundred scholars studying the **Vēdas** and fifty-two studying the *sāstras*. The institute was manned by three **Vēdic** teachers, three *sāstra*-teachers for teaching the *Bhaṭṭa-darsana*, *Nyāya* and *Prabhākara*³ and six librarians (*sarasvatī-bhaṇḍārikas*). He gave that land for the boarding and lodging of these teachers and students and for the repairs of the temple of **Traipuruśhadēva**, referred to above and

¹ In the Sudi Inscription of Trailōkyamalla (Sōmēśvara I) dated in Śaka 973 a certain **Kālidāsayya** is referred to as the *manevergaḍe* (palace controller)—(*Ep. Ind.*, Vol. XV, pp. 78 and 80). It is possible that he is identical with the **Kālidāsa** of our inscription.

² The word is found in the corrupt Kannaḍa form *ghaṭiyāra* in 'Kannaḍakshara-sikha ghaṭiyāra': see *Ep. Ind.*, Vol. VII, p. 206, l. 35.

³ A school of the *Pūrva-Mimāṃsa*: see *J.R.A.S.* 1916, p. 369; see also *A.S.R.* 1924-25, p. 117 and *J.O.R.* (Madras), Vol. I-203.

to the temple of Chaṇḍkēśvara. An inscription in the Vēdagiriśvara temple at Tirukkaḷukkuṇṇam in the Chingleput district, Madras Presidency (*South Ind. Inscrs.*, Vol. V, No. 465) mentions Kālidāsa, Noḷamba, and Chāmuṇḍa among others, as having taken part in a war of king Āhavamalla (*i.e.* Trailōkyamalla) with the Chōḷa king Vijayarājendra. The chief Kālidāsa is identical with the chief mentioned above.

The date of the record is Śaka 980, Viḷambi, Pushya śuddha-chavuti (chaturthī), Thursday, Uttarāyaṇa-saṁkramaṇa. Pushya *su.* 4 fell on a Monday on which day the *tithi* ended at '94. Uttarāyaṇa-Saṁkramaṇa fell on Thursday, *su.* 7 the *tithi* ending at '69. The *tithi* quoted in the inscription is a mistake (probably clerical) for *saptamī*. The correct date corresponds to 24 Dec., A.D. 1058. When the king made this grant he is stated to have been residing (or camping) at Kōḷūru,¹ which was the capital (*rājadhānī*) of Kāṇḍūr-nāḍu. The General Madhuvarasa caused the above-said land to be given to him by king Trailōkyamalla and by the Ahihaya (Haihaya) chief Ayyaparasa as *manneya* (*mānya*) for this purpose. The chief was probably the hereditary local lord of the country in which the gift-land was situated and on this account probably was a formal gift made by him also. That the hereditary local lord of the country was a Haihaya chief is proved by the Ins. C below in which also the then Haihaya chief, a subordinate of Vikramāditya VI, makes a gift in similar circumstances.

There are two villages of the name Kōḷūru. One is to the south-south-west of Nagai and on the bank of the Bhīmā and the other to the west-north-west of it and within a few miles of Gulbarga on the south-west of it. The former, which is nearer Nagai, is probably meant here.

TEXT.²

FIRST FACE.

1. *Śrī-ramaṇī-manō-ramaṇam Vāg-ramaṇī-ramaṇ-Ādrirāja-putri-ra-
2. maṇī-manō-ramaṇam rūpade satva-rajas-tamō-guṇ-ādhā-
3. rateyīm jaga-sthiti-samudbhava-saṁhṛiti-hētuv=ada Nīrēruhanā-
4. bha-Nīrajasamudbhava-Śaṁkarar=ig=abhīṣṭamam || [1*] Avarolage
sakaḷa-bhuva-
5. n-ōdbhava-kāraṇa[m=en]isi negaḷdan=Ādi-Brahmam divija-muni-ja-
na-nu-
6. ta-padma-viṣṭaram taruṇa-taraṇi-kiraṇa-chchhāyam || [2*] Am-
bhōjāsana-
7. na manas-saṁbhavan=ādam samasta-muni-jana-nuta-pād-āmbhōjan=
anupam Svā-
8. yambhuva-Manuv=emban=akhiḷa-bhuvana-khyātam || [3*] Mānavya-
[n=emba]n=ā Manu-sū-

¹ The *nelevidu* Kōḷūru is mentioned in another inscription of this king dated in the same year; see No. 468 of the Madras Epigraphical collection for 1923. On *nelevidu* etc. see Dr. Fleet's remarks in *J.R.A.S.* 1917, p. 117. Compare the expression Kalyāṇapura-vidu in l. 277 on p. 32, below.

² From the ink-impression supplied by Mr. Yazdani.

³ The line commences with an ornamental *chakra* which probably stands for Śrī.

9. nu jaga-traya-pavitrāṇa=ogedaṁ muni-saṁtāna-nutaṁ tan-muniyir
Mānavya-
10. sagōtrāṇa=ādar=ā vaṁśadavar || [4*] Ātana tanūjan=upam-ātitaṁ
negaḷdaṁ Hāri-
11. tan=ātaṁge jagan-nūta-pad-ābjaṁ tri-jaga-khyātaṁ Hārīti puṭṭidaṁ
paṁcha-śikhaṁ || [5*]
12. Avana tanayaṁ Chāḷukyaṁ bhuvana-stuta-kirtti negaḷdan=avanim
=avani-stava-
13. niyam=āytu Chāḷukya-vaṁśam=ā vaṁśam=akhiḷa-bhuvan-ōttaṁ-
sam || [6*] Kaman-
14. yam=adu sad-ānandam=a-Nandaṁ sat-kadaṁbam=a-Kadaṁbam
sarvva-mahī-gu[p]ta-
15. m=a-Guptaṁ samasta-vaṁś-āvataṁsam=aṁt=ā vaṁsam || [7*]
Palar=ā vaṁśa-jar=avani-tala-
16. maṁ pālisidar=a[la]vin=adaṭina bāhā-balada kalitanada chāgada
neley=e-
17. [nisid]=udāra-vira-guṇa-gaṇa-niḷayar || [8*] Tri-jagad-vinūta-guṇa-
gaṇar=ajē-
18. [ya]r=ā vaṁśadoḷ=negaḷteyan=āḷdar=vvijita-ripu-Vishṇuvar-
dhana-Vijayāditya-
19. sārvaabhaumar=ppalaruṁ || [9*] Āsraṁadim dhareyaṁ Satyāśrayan=
āḷdaṁ baḷi[kk=A]-
20. yōdhyāpuri-Satyāśrayan=ivan=enesele¹ Satyāśraya-vesar=esedud=ā
21. Chāḷuky-ānvayadoḷ || [10*] Anupamar=avanipar=any-avanipa-śrī-
kunta[la]-
22. [kke] kain=idi² nij-āvanige tegeyal=tadiy-āvani Kuṁtala-vishayam=
enisi
23. pesar=vvett=eseguṁ || [11*] Ene sand=iḷda Chāḷukyar=unnatiy=
ad=ārggaṁ baṇṇisal=bārad=en-
24. b=inegaṁ Tārakavairiyoḷ=paḍeda māyūra-dhvajaṁ Padmaloc-
chananir petta
25. varāha-mudre Bhagavat-Kātyāyanidēviy=itt=anuta (ch)chhatram=
iv=oppe bhūṭala-
26. man=āḷdar=bbāhu-vikrāntadim || [12*] Ghana-bāhā-baḷan=a Chāḷu-
kya-tiḷakaṁ Śrī-Tailapaṁ sā-
27. rvabhauma-nṛipaṁ tan-nṛipa-sūnu viśruta-yaśaṁ Satyāśrayaṁ tan-
nṛipaṁg=anujātaṁ Dasa(sa)-
28. varmmaṇ=ātana tanūjaṁ Vikramādityan=ātana tammaṁ nṛipaṇ=
Ayyapaṁ tad-anujaṁ
29. Śrī-Simha-bhūpāḷakaṁ || [13*] Vanadhi-parivṛita-samast-āvani-ta-
ladoḷ daṇḍa-sādhyam=allade tā-

¹ Read *enisale*.

² Read **idi°*.

30. n-āmp=[a]nituvaram=ariyar=ill=emb=inegam **Jayasimhadēvan**=
āldam nelanam ll [14*] Raṇadoḷ=idi-
31. rchchi gaṇḍ=alidu lōkam=ivam kaḍu-vēdiy=embinem kaṇeyaman=
ikkal=ā kaṇeya-
32. mam Jayasimha=nṛipēndran=echcha kūr=ggane biḍe birchchi nān=
oliyal=uṭṭade¹ ni-
33. kki janamgaḷoḷ=ākhyātaṇam=ivan=embinam sarida **Chōlane**
pēlane birad=ēlgeyam [11] [15*]
34. Kshitiyam rakshisal=emdu Viṣṇuv=avatāram geydavōl=Simhabhū-
patig=ātm-ōdbhava-
35. n=āgi puṭṭi chaturamta-kshōṇiyam tāldid=unnatiyoḷ=bāhu-chatush-
kam=ā-
36. ytu bala-geyyam pinnam=atyaṇta-sāśvata-lakshmī-pati Viṣṇumūrti-
ti negaḷdam
37. **Śrī-Rāya-Nārāyaṇam** ll [16*] Chaladiṁ **Dhāreya**=atta pūṇḍ=uripi
[mu]nnam
38. **Maṇḍavam** goṇḍa dōr-bbaladiṁ **Kamchiyan**=ittal=ārdd=uripi
kāypim **Chōlanam** ko-
39. ndu pan=daleyam koṇḍan=aḷurkkey=**Ujjaya(yi)niyam** dhāl=iṭṭu
suṭṭ=alli tōḷ-va-
40. ladiṁ beḷliya guṇḍu goṇḍan=adaṭam **Trailōkyamall-ādhipam** ll [17*]
Chalamam tōḷ-va-
41. lamam nṛipālan=aḷavam nāv=intu[ṭ=e]nd=eydi bāy-valadiṁ baṇṇi-
sad=ir[dd=eḷ=a]ṇṇa chala-
42. mam koṇḍāḍi mālāntu mun=tale suttal=nele pōgi porddal=paṇē
Kālūra-
43. l=nelam rembu[d=ō]galaṇam pō-desey=ill=enal=kaḷid=arāti-vrā-
tam=ēm pēladē ll [18*]
44. Pusiya-aṇiyada nuḍi² lō[ba]da desey=aṇiyada chāgam=anya-va-
45. nitā-janadoḷ susil=aṇiyada śaucham bhaya-rasam=aṇiyada gaṇḍu
46. **Rāya-Nārāyaṇana** ll [19*] Adaṭan=aḷurkkeyam nṛipana sāhasamam
dhareg=ā-
47. n=ad=intud=ennad=oḍave tāve pēlave birōdiya peṇḍira kamka-
ṇamgaḷ=illada kara-
48. m=āram=illad=uram=amjanam=illada kaṇgaḷ=ōley=illada kivi
kāṁchiy=i
49. llad=uḍe nūpuram=illada pāda-pallavam ll [20*] Chalamam kaikoṇḍa
kaṭṭ=āl=palar=a-
50. dhikaraṇa[di]mda ball=ālkarām tōḷ-valamam koṇḍāḍ=idurkkoḷ=
enisida birudam **Chau**-
51. **likam** tanna chātur-bbaladiṁ band=uḍḍe vanya-dvipa-ghaṭeyan=
ibhēndrāri pokkante-

¹ Above the letter *lu* seems to be an *anusvāra* first engraved but scored out afterwards.

² This word is the *tadbhava* of the Sanskrit *lōbha*.

52. vōl-meygali pokk=ēkāṁgadind=ikkida nīraja-vanaṁ Vira-Mārt-
taṇḍadēvaṁ ll [21*] (©)

SECOND FACE.

53. Ene sand=Āhavamallan=ādarate chātur=vvarṇna-
54. maṁ tamma tamma niyam-āchā(cha)raṇaṁga[laṁ bi|su-
55. ḍad=ant=ātm=ājñeyiṁ kādu mēdiniyaṁ viśva-jaga[n-nu]-
56. taṁ sakaḷa-varṇna-śrēṣṭham=ī varṇnam=end=enesuṁ kaiko-
57. le peṁpu vettu negaḷd=att=Āmbhōjajanm-ānvayaṁ ll [22*]
58. Ā Kamaḷajāta-vaṁśa=sudhākaradoḷ=peṁpu ve-
59. ttan=uddhata-dhātri-lōkaṁ svikṛita-vimaḷa-śrikaṁ
60. Gōvindaṁ=andadiṁ Gōvindaṁ ll [23*] Kshititutegam Kshitigav=A-
61. rundhatigam Ratigam Sarasvatī-satigam Pārsvatigam mi[gi]-
62. l=enipa mahā-sati tat-patig=Ēchikabbe kula-vadhuv=ā-
63. [da] ll [24*] Ā dāmpatige tanū-bhavan=ādaṁ Śrī-Kāḷidāsa-
64. [daṇḍā]dhipan=āpādita-viśuddha-yaśan=utpādita-Chā-
65. [lu]kya-rāja-rājy-ābhayudayaṁ ll [25*] Anujātan=ā-
66. dan=ātaṁg=Animishaguruv=enipa Nīmba-daṇḍādhipa-
67. n=ātana tamman=ādan=avanī-jana-vinutaṁ Śrī-Chiddarā-
68. ja-daṇḍādhiśaṁ ll [26*] Nayam=eseye negaḷda śakti-tra-
69. yadoḷ prabhu-śakti yesevavōl=esedaṁ tat-pri-
70. ya-tanaya[r]=mmūvarolaṁ nay-ānvitaṁ Kāḷidā-
71. sa-daṇḍādhiśa[m] ll [27*] Sale satyakke modal chalakke ne-
72. le dharmmak=arṁmam¹=āyakk=u(a)guṁdale bīrakke tava-
73. r=gguṇakke kaṇi peṁpiṁg=ikke chāgakke tāyvolen=enini-
74. [ge² māntanakke]³ guṇi chāturyyakke bīḍikke⁴ kī-
75. [rtti-latā-vallig=a³]darppu tān=enisidaṁ Saṁgrāma-kaṇṭhi-
76. [ravam]³ ll [28*] [Tere]³yim kumbuva (ch)chhatramaṁ bharade biṇ-
gu[ṇḍ=i]kki
77. [balpiṁde saṁ]³varip=aṁ[t=u]rvv=ene Simhabhūpati-
78. [gem=ā]³ sāmantarum maṇḍalēśvararum tappe kaḷa[lda]
79. [rājya]³-bharamaṁ kaikoṇḍu balpiṁ samuddharis=i[ḷd=u]³-
80. [nna]ti Kāḷidāsa-vibhu[vi]ṁg=akkum peraṁg=akkumē ll [29*]
81. Adirada rājakaṁ tīrada maṇḍalam=ēṇada kō-
82. ṭe sādhyam=āgada dese kappam=iyad=idir=end=udi-
83. na(y=a)nnada bhūpar=āḷd=aḍaṁgaḷa page[k=a]ryyan=āna-
84. [d=abhi]mā[ni] [śa]raṇbugad=anyar=[ittu] kāṇada nīpar=illa
85. ..sakam=achchariy=ādudo Kāḷidāsana ll [30*] Sata-
86. taṁ Brāhmaṇa-tarppaṇaṁ yajana-kāryyaṁ dēva-
87. tā-pūje tat-pitṛi-saṁtānaka-tṛipti band=atithi-sa-

¹ This is probably a variant of the word *arume*.

² This is the same as *māntanakke*.

³ The portion enclosed in brackets is restored from Ins. C. below.

⁴ This is a variant of *bīḷikke*.

88. tkāram jagan-nūta-viśruta-naimittikam=endu sanda ni-
 89. gam-ānushthāna(na)maṁ=māḍal=ā kṛita-kṛity-ātmakan=i
 90. dharitṛige pavitraṁ tad-gṛihasth-āśramam || [31*] Ā puṇya-ni-
 91. dhige vinayada rūpina bhāgyada pativratā-gu-
 92. ṇadoḷ=piṇḍ=ā paramēśvari-Sachig=anurūpiy=ena-
 93. 1 **Rebbaṇabbe** kula-vadhuv=ādaḷ || [32*] Ene negaḷda gu-
 94. ṇ-ōttamana vallabheyoḷ=paḍi yiṭṭu nōḍe Kā-
 95. mana Rati rūpinoḷ Harana Pārvvati peṁpinoḷ=ā
 96. Sarōjanābhana Siri puṇyadoḷ=dōre samam sa[ri]
 97. [tā]ṛ=a[var]=appudakke mattina vanitā-janaṁgaḷo[ḷagēm]
 98. dorey=appare Rebbaṇabbeyoḷ || [33*] Avargge ta-
 99. nūbhavan=ādam bhuvana-traya-vartti-kirtti-niḷayam
 100. bhū[mi]-stavanīyam guṇa-gaṇa-vijita-vairi **Gōvindaṛā-**
 101. **jan**=ūrjjita-tējam || [34*] Ātan=anujam jagad-vikhyātam Śri-
 102. [**Bā**]chirāja-daṇḍādhiśam pātita-samasta-vir-ārāti-ba-
 103. lam Daṇḍanātha-Gōkuḷa-pālam || [35*] Besa-keyyada maṇḍa-
 104. [ḷa]mam besa-keysidan=amjad=irdda ripu-bhūparan=am-
 105. jisidam nija-nṛipatige sādhisī koṭṭam sārvvabhauma-rājya-
 106. śriyam || [36*] Baḷavat-**Kuntaḷa**-bhūmipaṁg=edaṛuv=atyu-

THIRD FACE.

107. [dvṛitta]ram kondu pan-daleyam tand=adaṭiṁge nā[ṇchi] manam=
 ikkal **Chōḷa-Mā[ḷavya]**-
 108. r=attal=**Iruṁgōlanan**=itta **Dhōranṛipanam** benn=aṭṭi tām muṭṭi
 bāl-daleyam tanda-
 109. n=idēm pratāpaparanō **Śri-Daṇḍa-Gōpālakam** || [37*] Anujan=
 avargg=enisi Madhusū-
 110. danan=avanī-Kali-kaḷamka-paṁ[ki]ḷa-nānā-jana-yōga-janita-dōsham
 =avanitu-
 111. mam harisal=udiyisal=bagedindam || [38*] Jana-nuta-**Rebbaṇabbe**
 paramēśvari Dēvakiy=ā[ge]
 112. sat-suhṛij-jana-nidhi **Kāḷidāsane** yaśō-niḷayam Vasudēvan=āge
 nūtanam=a[va]-
 113. [tā]¹ram=āyt=adaṛin=i jagam=eyde pavitraṁ=ādud=ent=ene
 Madhusūdanam [sucha]-
 114. [ritam Madhu]¹sūdanan=āgi puṭṭidam || [39*] Anujātam Madhusū-
 danamge nuta-lilā-
 115. [Vāsavam **Kō**]¹savam vinay-āmbhō-nidhi sat-sabhā-niṭaḷa-paṭṭam
 [bha]ṭṭan=uttum[ga-kī]-
 116. [rtti-nidhānam budha]¹-bandhuv=artthi-janatā-Vairōchanam **Rēchan**
 =anya-narēṁdr-ōtkara-bhūmibhṛi-
 117. [t-kuḷisa-bhallam]¹ mallan=end=int=ivarē || [40*] Negaḷd=ēḷu-Kuḷa-
 śailadoḷ=Suragirimḍram peṁpa-

¹ The matter within brackets is restored with the help of Ins. C below.

118. [n=ā]damte] bhūri-gabhīr-āb dhigaḷ-ēḷaroḷ=mahimeyīm Dugdh-āb dhi
pett=ante tanna gu[ṇam]
119. Dhātrige bhūshaṇaṅgaḷ=ene tam=mutt-ēḷbaroḷ=tān=edal migil=
emb=ant=ire maimēyam
120. **Madhuva**-daṇḍādhiśvaram tāldi[dam] 11 [41*] Nela[v=e]llaṁ besa-
keyye **Kuntaḷa**-nṛipāḷaṁ kū[de]
121. koṇḍāde dōr-bbaḷamaṁ biṭṭan=id=ēḷki-pēṇare śatru-brātam=uttuṁ-
ga-kirtti-la-
122. tā-vallari sutte dig-vaḷayamaṁ lōk-aika-pāḷaṁ dugundaleyaṁ je.....-
123. yaṁ **Madhuva**-daṇḍādhiśvaram tāldidaṁ 11 [42*] Adirada bikarakka
mika pūṇigar=aṁ-
124. je[le] gaṇḍan=ittu bāḷada para-maṇḍalaṁ tiṇḍa [**Ko**]mkaṇam=iyada
Māḷavaṁ sa-
125. kaḷa-nṛipa .. d=irppam=aḷ=irppa .. ṛ=ad=irppa Kuṇumbakōṭe
pōgada pa-
126. gey=ill=adēm piridiṁ bāhu-baḷann=aḷidante gaṇḍanaḷ 11 [43*] [Tiridu]
kṛitārtthara
127. jesa 't-ārtthi-jana biḍudiṅge bīri saṁ[ta]ta-do..... ja-nṛipāḷa-kuḷ-ā-
128. tmakan=āndu kaṇḍun=itt=ara .. d=arāti-maṇḍalika.....bhūri-
bhū-
129. mig=achchariy=enis=itt=aden=ēḷida kā .. guṇam nuḍi nam
11 [44*] Patig=ēka-chchha-
130. tradin=pālisane vasu[dhe]yaṁ bāhu-vikrāntadiṁ chāḷita-**Chōḷaṁ** baḷit
-**Āmḍhram** da-
131. ḷita-**Maḷayan**=unmi(mū)ḷit-**Āṁgēsan**=utpāṭita-**Ponnāṭam** vidāri-
kṛita-¹ **Śaka**-mahi-
132. paṁ dūshit-**Abhīran**=uchchāṭita-[**Dhārā**]nāthan-astamgata-**Maga-**
dha-nṛipaṁ **Daṇḍanātha**-
133. **Triṇētram** 11 [45*] Avaninātha[r*]kkaḷoḷ sand=avani-vaḷayamaṁ sār-
vvabhaumatva-
134. diṁd=āḷdavar=ār=ār=emba pēḷvem Hari Raghutanayaṁ Kauravaṁ
Rāyakaṇṭhirava-
135. n=emb=i nālvar=int=i negaḷd=avaniparoḷ svāmi-sampattiyam
pettavaruṁ nālvar=Gga-
136. rutmaṁ Pavanajan=Inajaṁ **Daṇḍanātha-Triṇētram** 11 [46*] Vineyoḷ=
eseda vara
137. kaiyyoḷe bandadud=em[te] pesakam=illade bāy=vāyoḷe bandad=
aṁtu [mā]-
138. [ḷpōm] taḷad=aḷad=aṁt=ā **Madhuva**-daṇḍādhiśam 11 [47*] Poḍavi-
yoḷag=ellin=oppuḍam²=

¹ The epithet refers to the Musalman kings, generally. (*Ep. Ind.*, Vol. XII, pp. 18, 23, 44 ft.)

² This is the same as *oppuḍam*.

139. idad = ārame kuḍada dānam = ikkada satram paḍe(ḍi) salisada dēvāla-
yam = idad = aṛa-
140. vaimṭage ¹-[gō*]gaḷ = oḷave **Madhusūdananam** || [48*] Avaniśvar-ādhi-
patigaṃ bhuvana-stutan = enipa
141. **Madhuvarājaṃgam** = adan = avanitaḷam = aṛiyade vaibhavadoḷ = sām-
rāja-paṭṭa-[bhadraṃ]
142. paḍedaṃ || [49*] ☉ Ant = amēya-mahaniya-mahimanuṃ **Kuntaḷa-**
rāja-la-
143. kshmi-latā-vasantanuṃ [1] dur-mmamtri-mamtra-nirata-ripu-nṛipāḷa-
lakshmi-samāka-
144. rshaṇ-aika-mamtranuṃ | sakaḷa-rāja-kamṭak-ōtpāṭana-prachanḍa-
dōrddanūṃ
145. nija-bhuj-āsi-dhārā-jaḷa-pravāha-vāhini-vigāhita-virōdhi-maṇḍalanuṃ |
146. **Chāḷukya-rāja-rāja-bhāra-dhaurēyanuṃ** | sārvaabhauma-rāja-niyō-
ga-
147. rāj-ādhyakshanuṃ | aśēsha-dēśabhāshā-vibhava-kuśaḷa-vishama-
vishaya-visha-
148. m-ādēśa-prēshaṇa-drāvaṇa-bhaṭṭaputrak²-ādhishṭhāyakanuṃ | **Aśvapa-**
ti-Ga-
149. japati-prabhṛiti-bhūmip-ānugraha-mahā-sandhivigrah-ādhipatiyuṃ
Chā-
150. **ḷukya-chakrēśvara-prasād-āsādita-yuvarāja-padavi-virājitanuṃ** | a-
151. tiśayita-Mudrārākshasa-Cha[ṇi]kya - Kāmandaka - Purandaraguru-pra-
bhṛiti-
152. mahā-mamtri-mamtra-prabhēdanuṃ | dvisaptati-niyōga-yōga-Yō(Yau)-
gandha-
153. rāyaṇanuṃ | vidagdha-vidvaj-jana-manaś-chamatkāra-karaṇa-pariṇa-
ta-pratibha-
154. nuṃ | vipra-kuḷa-kuḷay-ānandakara-śarach-chamdranuṃ **Vā[rnna]s-**
ānvaya-Pura-
155. ndaranuṃ | Vaśishṭha-gōtra-varishṭhanuṃ | ā(a)sēvita-trivargga-
viruddha-samsāra-sau-
156. [khyā]nuṃ | aśēsha-jana-janita-hṛiday-ānanda-puḷakanuṃ | vikram-
ā-
157. rjṇita-viśuddha-kīrtti-Mandākinī-pavitrikṛita-triḷōkanuṃ | enisida nij-
ām-
158. ka-māḷegaḷan = anvarttham = māḍi **Karṇnāṭaka-sandhivigrahādhipati**
mahā-

¹ Kittel's *Kanarese-English Dictionary* gives the form *aravanṭige*.

² The form *Bhaṭṭaputra* as a title occurs in the Bangarh Grant of Mahipāla I (*Ep. Ind.*, Vol. XIV, pp. 325 and 330). The corrupt form *Bhāṭaputra* occurs in the Baudh Grant of Raṇabhaṇjadēva; see *ibid*, Vol. XII, pp. 322 and 324

159. prachanda-dandanāyakam **Madhuvaparasam** nija-janakan = eni-
sida ☉

FOURTH FACE.

160. Śrīmat **Kālidāsayya**-da[nḍanāyakam] pa-
161. **ramēśvara-dattiy**=āge **tāmbra(mra)**-[śāsanam] bba-
162. rasu paḍedu chaturv-Vēda-pāravāra-pāragama-
163. r=enisida **nāl-nūrvvarv**=**vipr-ōttamargge** bharaṇam ge-
164. yyal=abhinava-Brahmalōkam=id=emb=antu negaḷte
165. vetta sakaḷa-vasumati-taḷakke taley=id=enisi
166. negaḷda **Kuntaḷa**-mahitaḷakke mukham=id=emb=ant=irdd=**A**-
167. **ralu-mūnūra**[rkke] tiḷakam=arpp=ant=irdda mah-ā-
168. [gra]hāram **Nāgavāviyoḷ**=anēka-janm-ōpārjji[t-ā]-
169. [tmī]ya-puṇya-puṁjamumarṁ nija-guṇa-gaṇ-ō-
170. pārjjita-yaśō-latā-viśāla-kandamumarṁ akhiḷa-
171. jagati-taḷakke pratyakshaṁ māḍi tōḡuvante **Kaṭaka**-
172. **kamaḷārka**-vesara **Traipurushadēvara**¹ śāleyu-
173. marṁ nij=ābhidhān-ābhiraṁjitam=appa **Madhusūdan**-ā-
174. [la]yamumarṁ **Rāmatīrtth**-ābhiraṁmam=appa **Rāmēśvar**-
175. ālayamumarṁ-**Rāmatīrtthamumarṁ** nija-dharmma-kā-
176. rit-ādhikāra-padavi-virājitan=appa śāleya [kaim]-
177. [ka]ryyana(ma)ṁ māḍisi **ghaṭikāsthānam**=enipa śālege
178. ☉ Svasti [1*] Samastabhuvanāśrayam Śrī-prithvivalla-
179. bha-mahārāj-ādhirāja[m] paramēśvaram parama-bhaṭṭa-
180. rakam Satyāśraya-kuḷa-tiḷakam Chāḷuky-ābharaṇam
181. Śrīmat-**Trailōkyamalladēvar** prithvi-rājyam geyyu-
182. tt=ire **Kandūru-nāḍa** rājadhāni [**Kōḷū**]ra nele-
183. viḍinoḷ **Saka-varsha 980** neya **Viḷambi-samva**-
184. **tsarada Pushya-suddha-Chavutiyum** **Bṛihaspati**-
185. **vāradand**=**Uttarāyaṇa-samkramaṇa**-parvva-nimittam
186. **Trailōkyamalladēvara** kayyolaṁ manneyam
187. **Ahihaya**-kuḷa-kamaḷa-mārttaṇḍam kadana-pra-
188. chaṇḍam bhayav=entud=embarṁ [kā]ryy-āvaḷambarṁ nija-nā-
189. māṁka-māḷikā-praśasti-sahitam Śrīmat **A**-
190. **yyarasana** kayyolaṁ [bhū]miyam dhārāpū-
191. rvvakam māḍisikonḍu śāleyaḷ=ōduva Vēdā-
192. dhyāyigaḷ=innūrvvarggam śāstrādhyayigaḷ=ayva-
193. dimbarggam tad-upādhyāyigaḷu 3 **Bhaṭṭadarśana-Nyā[sa]**-
194. **Prabhākara**-vyākhyātrigaḷ=mūvarggam Vēdaman=ō-
195. disuv=upādhyāyar-mmūvarggam śāleya Sarasva-
196. tibhaṇḍārigar=ārvvarggam=antu 257² mānasa-

¹ See Krishna Sastri, *South-Indian Images of Gods and Goddesses*, pp. 10 n, and 235.

² We have to read 267 since the actual comes to that figure. In the original, 5 is evidently an engraver's mistake for 6.

197. ra aśan-āchchhādanakkam jīṇṇ-ōddhāra-khaṇḍa-sphu-
 198. ṭita-nava-sudhākarmmakkaṃ gandh-ākshata-pushpa-
 199. dhūpa-dīpa-nivēdyakkam Traipurushadēvara
 200. śāleya parisha-māṇiyargge sarvva-na-
 201. masyam=āgi koṭṭa key=Māṇikēśvarad=agaḷim baḍa[ga]
 202. mattaru 1000 ā [ho]lam Nāgavāviya
 203. [di]ggavigeya Aṇalūra eḍev=ā anada [ke]-
 204. [la]ge Bhāṭṭadarśana-vyākhyātrige mattaru 35 Nyā-
 205. sa-vyākhyātrige mattaru 30 Prabhākara-vyākhyā-
 206. trige mattaru 45 Sarasvatībhaṇḍārige matta 30
 207. Ghaṭikā-prahārige mattar 30 **Paṃchikēśvarakke**
 208. mattar 45 **Chaṇḍēśvara-Rebbaṃge** mattaru 20
 209. Rāmēśvara-siḍila-Harikallagutti-pa[lla]m mirikirige
 210. Māleya [Kām]tayyana mānya-mane 1 Rebba-Būva-
 211. [mā]nyaṃ mane 2 [11*] Sva-dattaṃ¹ para-dattaṃ¹ vā yō harē-
 212. [ta] vasundhara² 1³ shashthirv-varsha-sahasrāṇi viṣṭā(ṭhā)yāṃ
 213. jāyatē kṛimiḥ 11 [50*] **Bhāyi Bappāvi-Bha-**
 214.⁴ ṭṭargge keyi mattaru 20 mane 1 **Śrīdhara-Shaṇaṃgiyargge**
 215. keyi matta 30 Mahōliyada nelan=ellaṃ kālāḍiya-mattar
 216. ..[11]

TRANSLATION.

Verse 1. May the Lotus-navelled (Vishṇu), the Lord of the Lady of Prosperity (Śrī-ramaṇī), the Lotus-born (Brahmā), the Lord of the Lady of Speech (Vāg-ramaṇī) and Śaṅkara, the Lord of the Daughter of the King of Mountains, who, through being the embodiments of the qualities of *sattva* (strength), *rajas* (force) and *tamas* (negation) respectively, form the cause of the preservation, creation and destruction of the world, grant our wishes!

V. 2. Of these, the Lotus-seated Ādi-Brahma (i.e., the First Brahma) who bore the hue of the beam of the young (i.e., tender) Sun, praised by the Dēvas and the Munis, flourished as the cause of the genesis of the entire Universe.

V. 3. The mind-born son of Brahmā was the unequalled one called **Svāyambhuva-Manu** whose lotus-feet were praised by all the Munis and who was famous in the entire Universe.

V. 4. Then flourished the son of that Manu, who was named **Mānavya**, who was holy in the three worlds and who was praised by the race of sages. From that Muni the members of that family are known as **Mānavya-sagōtras** (i.e. those who had the same *gōtra* as Mānavya).

V. 5. Then shone his son the unequalled **Hārīta**. To him was born the five-tufted **Hārīti**, whose lotus-feet were praised by the world and who was famous in the three worlds.

¹ Read °dattāṃ.

² Read °rām.

³ Read shashṭim.

⁴ Lines 214 to 216 are engraved at the bottom of the first face,

V. 6. His son was the famous **Chalukya** whose glory was celebrated by the entire world ; from him that family, the crest-wreath of the entire mankind, became (known as) the **Chalukya** family, praised by the world.

V. 7 Beloved (of all) was that dynasty, the head-jewel of all dynasties, (being) the delight (*nanda*) of the good (though) not the **Nanda** (family), (being) a collection (*kadamba*) of noble men, (though) not the **Kadamba** (family) and supported (*gupta*) by the whole earth, (though) not the **Gupta** (family).¹

V. 8 (Then) ruled over the earth, with sagacity, many (kings) born in that family, who were the home of courage, physical prowess, martial spirit, and munificence (and) the abode of the collection of liberal and heroic qualities.

V. 9. Many emperors, (born) in that family, (like) **Vishṇuvardhana** and **Vijayāditya** (who had) conquered (their) enemies and who possessed a collection of qualities, praised by the three worlds and were unconquerable, reigned the earth with fame.

V. 10. (Then) ruled the earth without difficulty, king **Satyāśraya** (and he) causing it to be said 'this is (verily) the **Satyāśraya** of the city of **Ayōdhyā**,' the name (of) **Satyāśraya** flourished afterwards in that **Chalukya** family.

V. 11. The unrivalled kings (of this dynasty) having laid (their) hands upon the frontal hair (*kuntala*) of the goddess of prosperity (**Śrī**) of other kings and brought her to their own country, their country has become famous under the name **Kuntala-vishaya**.

V. 12. While, that, the greatness of the **Chalukyas**, who flourished as such, was considered indescribable for any (one), they governed the earth by the power of the arm, the **Peacock** banner obtained from (i.e. by the grace of) the Enemy of **Tāraka** (viz. **Kumāra**),² the **Varāha** symbol got from **Padma-lōchana** (i.e., **Nārāyaṇa**), and the umbrella bestowed by the goddess **Kātyāyanī**,³ shining for them.

V. 13. The glorious (king) **Tailapa**, who had great strength of arm, (was) the ornament of those **Chalukyas** (and) the universal monarch. The son of that king (was) the highly famous **Satyāśraya**. The younger brother of that king (was) **Daśavarman**. His son (was) **Vikramāditya**. His younger brother (was) king **Ayyaṇa**. His younger brother was the glorious king **Simha**.

V. 14. King **Jayasimhadēva** ruled the earth, causing it to be said that there was none irreducible (to him) by force, there were no people not considering him a refuge, and that there were no enemies to him, on the entire earth surrounded by the ocean.

V. 15. Does not (that) very **Chōla**, who, having opposed (him) in battle (and) measured strength (with him) and having planted (in triumph) his arrow while the people exclaimed 'this person (i.e. the **Chōla**) is a great adept'

¹ The author here makes a pun upon the expressions **Nanda**, **Kadamba** and **Gupta**, which were the names of the ancient famous dynasties.

² This deity is mentioned by the name **Svāmī Mahāsēna** in the copper-plates of this family.

³ The earlier copper-plates of the family mention her under the name **Kausiki**.

said 'this (Jayasimha) was the only reputed warrior when he broke that arrow into pieces (with) his very sharp arrow and (simply) stood up without rolling me (on the ground in contempt) when I lay hidden from him'—speak of the greatness of the hero (i.e. Jayasimha)?

V. 16. As if (the god) Vishṇu took birth again so as to protect the earth, the illustrious **Rāya-Nārāyaṇa**, having been born as son to king Simha, (i.e. Jayasimha), shone (in the style of) Vishṇu, being the lord of limitless and everlasting prosperity (*lakshmī*), (it being) said that in the greatness of supporting the four-bordered earth, (his) right hand became (equal to) the four arms (of Vishṇu).

V. 17. King **Trailōkyamalla**, having on that (i.e., the farther, viz. the northern) side, entered and burnt (the city of) **Dhārā** with determination, having on this (nearer, viz. the southern) side, penetrated and set on fire (the city of) **Kāñchi**, by the strength of arm which had (previously) captured **Maṇḍava** and having killed the **Chōḷa** (king) in anger, brought his fresh decapitated head. Having raided on and burnt (the city of) **Ujjayinī** (noted for its) rampart (*aḷurkke*),¹ (he) there bore the silver ball with pride, by the strength of his arm.

V. 18. If we did not highly describe, saying this much, by the strength of (our) mouth, the king's resoluteness, prowess, and (high) esteem, does not that very host of enemies that stole (its escape) finding no quarter whatsoever to go to, having (previously) praised (i.e. vaunted) (its own) resoluteness, having met and opposed (him) and having (finally) touched the ground as the forehead reeled (under his attack) at **Kālūru**, bespeak his glory?

V. 19. Of **Rāya-Nārāyaṇa**, the word (was) such as knew no barrenness, the liberality (was) such as knew no miserliness, the purity (was) such as knew no embrace of others' women and the heroism (was) such as knew no taste (i.e. tinge) of fear.

V. 20. Do not the hand bereft of wristlets, the breast devoid of necklace, the eyes deprived of collyrium, the ear without the ear-ornament, the waist bare of girdle and the tender-leaf-like feet wanting in the anklet, of the wives of (his) enemies, by themselves, bespeak the heroism, the overpowering capacity, the daring and the prosperity of the king, (of) which I have not told the world 'such is it'?

V. 21. **Vīra-Mārttaṇḍadēva** (was one) who, by (his) single self, made to remain (i.e. saved) the lotus-forest, having overpowered the valiant persons when the powerful **Chaulika**, who praised the strength of (his own) men that, in (their sense of) superiority, assumed determination and roused (them) to attack, came with his army and having opposed him as the lion overpowers the herd of the wild elephants.²

¹ 'alurkke' means literally 'the act of enclosing.' Here it has been taken to mean the 'enclosure or rampart.'

² The reading in C below is *ikhida nīradavanam*. This would mean that 'Vīra-Mārttaṇḍadēva put down, i.e., destroyed the gathering of clouds.' There is a pun here upon the word *Mārttaṇḍa*, which means 'the Sun.'

V. 22. **Ahavamalla**, who flourished thus, having, with diligence, guarded the earth by his command, so that the four castes did not abandon their respective rules of conduct, and, (he) having taken (it) (i.e. believed) that this (i.e. the Brāhmaṇa) caste, praised by the entire universe, was the best of all castes, the race of Brahmā prospered and grew in reputation (in virtue of his patronage given to it).

V. 23. In that nectar-ocean of the race of Brahmā shone **Gōvinda**, who elevated the people of the earth and who possessed unblemished prosperity and who was that very Gōvinda (Kṛishṇa) in beauty.

V. 24. **Ēchikabbe** became the chaste wife of her lord (Gōvinda), a great lady, superior to the Daughter of the Earth (i.e. Sītā)¹, to the Earth², to Arundhati,³ to Rati,⁴ to the virtuous lady Sarasvatī,⁵ and to Pārvatī.⁶

V. 25. To that couple was (born) the son, the glorious **Kālidāsa-Daṇḍādhipa**, who achieved spotless fame and who founded the prosperity of the **Chāḷukya** king.

V. 26. His younger brother was **Nimba-Daṇḍādhipa**, who was said (to resemble) the Preceptor of the Dēvas. His younger brother was the illustrious **Chiddarāja-Daṇḍādhiśa**, who was praised highly by the people of the earth.

V. 27. Of his three beloved sons shone (the most) **Kālidāsa-Daṇḍādhiśa** (who was) endowed with gentleness, just as the lordly power (*prabhu-śakti*) shines forth among the three-fold power⁷ (of kings) so as for the political wisdom to excel.

V. 28. He, (who was entitled the) **Samgrāma-kaṇṭhīrava**,⁸ was looked upon as the origin of wholesome truth, the abode of resolution, the beloved of virtue, the superior (place) for propriety, the natal home of heroism, the mine of (good) nature, the home of eminence, mother-like to liberality, the model of alertness and of dignity and the main trust (i.e. support) for cleverness, liberality and the creeper of fame.

V. 29. The greatness which, having taken on hand maintained with vigour, the burden of government, which had become dissolute, when those generals and vassals (*sāmantar*) proved false to King **Simha**, having with force placed (over him) a big stone under a closed umbrella from (behind) a screen so as to cover (and destroy him) and rise to power, befits the hero **Kālidāsa** (only) and does it befit another (so well)?⁹

V. 30. How wonderful is the splendour of **Kālidāsa** which has—so to say—no kings that do not dread (him), no province that does not give (tributes),

The clouds are probably compared to the elephants. Cf. the famous simile of Kālidāsa in the *Meghaduta* 'megham = āśliṣṭa-sānum vapra-kṛīḍā-parīṇata-gaja-prēkṣhaṇīyam dadarśa.'

¹ Noted for devotion to husband.

² Noted for limitless patience.

³ Noted for great chastity.

⁴ Noted for incomparable beauty.

⁵ Noted for learning.

⁶ Noted for unswerving determination.

⁷ The three-fold power of kings consists of *prabhu-mantr-ōtsāha*, i.e., the power of ruling, deliberating and enterprise.

⁸ Means 'a lion in battle.'

⁹ For an alternative rendering of the verse see *Mys. Arch. Rep.* for 1914-15, p. 47.

no fort that he has not scaled, no direction that has not been conquered, no opposition that does not (eventually) pay tribute, no hostility of the forts of kings that do not say 'prosperity is mine' (when favoured by him), no faithful person (i.e. follower) that does not endure (like) a veteran, in the hostilities at (enemies') hiding places which have perished (consequently), and no foreign kings that did not find (mercy from him) having offered (tribute or homage) !

V. 31. While that blessed soul (**Kālidāsa**) performed the constant propitiation of Brahmans, the rites of sacrifice, the worship of deities, the gratifying invocation of the line of his forefathers, the entertainment of (all) guests that arrived and the observance of the sacred rites that were famous and celebrated by the world and (those rites) that passed current as occasional (ones), the stage of the house-holder became holy in this world (by his example).

V. 32. The wife of that Store of Righteousness (viz. **Kālidāsa**) was **Rebbaṇabbe** who, for good conduct, handsomeness, prosperity and chastity was such as to resemble that supreme goddess **Śachi** of old.

V. 33. If (we) look for a parallel to the consort of the noble person who flourished as such, **Kāma**'s wife, **Rati**, will appear equal (to her) in beauty, **Hara**'s (Beloved) **Pārvati** in sublimity (of character), and that (i.e. no less than) **Padmanābha**'s (love) **Śrī** in virtue. For (such as only) those (great ones) to be comparable to her, how (could) equals of **Rebbaṇabbe** be found among other women-folk ?

V. 34. Their son was the illustrious **Gōvindarāja**, who was the home of a fame that traversed the three worlds, who was glorified by (the) world and who vanquished enemies by (his) collection of (good) qualities.

V. 35. His younger brother was the illustrious general **Bāchirāja**, who was highly famous on earth, who vanquished the forces of all heroic enemies and who was a (**Kṛishṇa**-like) Protector of the cowherds, viz. commanders.

V. 36. He (i.e. **Bāchirāja**) reduced to submission the country that had not submitted, struck terror in enemy-kings that had not (previously) feared (anybody) and secured for his own king the glory of imperial sovereignty.

V. 37. Having killed the highly aggressive people that opposed the powerful **Kuntala** king and having brought the freshly decapitated head (of the enemy) so that the **Chōlas** and the **Mālavyas** were put to shame by his prowess and were disappointed of (their) hopes, and having pursued and reached on that (i.e. farther) side (king) **Iruṅḍōla** and on this (i.e. nearer) side the king **Dhōra**, he brought their live heads (as trophies). What a valorous person (he is), this illustrious **Danḍa-Gōpālaka** !

V. 38. Their younger brother was, for all purposes, **Madhusūdana** (**Vishṇu**), born as if to remove the entire sin born of the (promiscuous) admixture of several peoples defiled with the mud of the sin of **Kali** on earth.

V. 39. As if (it could) be said that the world-praised **Rebbaṇabbe** (being) like the great lady **Dēvakī** and **Kālidāsa**, verily the treasure for good and friendly people (being) like **Vasudēva**, the home of fame, a new incarnation

took place and thereby this earth has become pure, Madhusūdana (i.e. Viṣṇu) took birth as (their son) **Madhusūdana**.

V. 40. These (following) were the (younger) brothers of Madhusūdana : **Kēśava** who was (verily) the famous Vāsava (i.e., Indra) in deportment, **Rēcha** who was (verily) the ocean of good conduct, the forehead plate of (the Lady of) the Assembly of the wise, the most excellent lord, the treasure-house of lofty fame and (a very) Vairōchana (Bali) to wise men, relatives and the mendicant world, and **Malla** who was the thunderbolt-like spear to the mountains of the groups of foreign kings.

V. 41. Just as the lordly Mountain of the Suras (i.e. the Mēru) achieved sublimity among the Seven famous principal mountains and just as the Milk-ocean attained to superiority among the Seven exceedingly grand oceans, General **Madhuva** achieved glory above his seven ancestors, excelling (them all) and being the foremost of them, so (as to say) that his nobility was like the ornament of the world.

V. 42. The General Madhuva, the sole protector of the world, obtained...while the whole world honoured (him) and the king of **Kuntala** joined (him) and praised the strength of (his) arms while the host of (his) enemies proclaim (his) ascendancy and the creeper of (his) exalted fame entwined the circle of the quarters (of the globe).

[Vv. 43 and 44 are much damaged. They seem to describe the exploits of Madhuva and incidentally refer to his subjugation of the **Koṅkaṇa** and the **Mālava** kings and Kuṇumbakōṭe.]

V. 45. Does not **Danḍanātha-Triṇētra** (i.e. Śiva among commanders) (i.e. Madhuva) protect the earth with the sole umbrella (of paramount authority) on behalf of his lord (i.e. the king) by the strength of his arm, (he) who has shaken the power of the **Chōḷa**, wiped out (of existence) the **Andhra**, vanquished the **Malaya** (king), uprooted the lord of the **Aṅga** (country), rent asunder the **Śaka** king, disgraced the **Ābhīra** (king), drove out (of his capital) the **Lord of Dhārā** and caused to set (i.e. to die) the **Magadha** king?

V. 46. I shall (now) say who all among the departed kings ruled the entire earth with imperial glory. (These were) four namely: Hari, the Descendant of Raghu (i.e. Rāma), the Kaurava (i.e. Duryōdhana) and **Rāya-Kaṇṭhīra**. (And) those that obtained lordly prosperity at the hands of these famous sovereigns (respectively) were four, viz., Garutmān, the Son of the Wind-god (i.e. Hanumān) the Son of the Sun (i.e. Karna), and **Danḍanātha-Triṇētra** (i.e. Madhuva).

[V. 47 is much damaged and the reading very uncertain. It seems to praise the ready-handed charity and the prompt kindness of General Madhuva.]

V. 48. Are there anywhere on earth, residences not founded (in endowment) with prosperity, gifts not made, free feeding-houses not established, temples with due allowances not maintained and alms-shed¹ cows not endowed Madhusūdana?

¹ 'Aṅgaṇṭige' is an alms-shed, especially a shed on the road-side in which water, butter-milk, etc., are distributed to way-farers gratis.—Kittel's *Kan.-Eng. Dictionary*. Cf. Tamil 'Aṅachchālai.'

V. 49. In prosperity, he (i.e. Madhuva) enjoyed the glory of imperial dignity without the world knowing (i.e. distinguishing) whether he was the Overlord of kings (i.e. the Chālukyan monarch) or the world-praised Madhuvarāja.

Ll. 141ff. The Karṇāṭa Controller of Peace and War, the great and fearful General Madhuvarasa, who possessed such inestimable glory, who was (like) a spring to the creeper of the royal prosperity of the Kuntala (king), whose one counsel was for the seduction of the prosperity of enemy-kings given up to the advice of wily ministers, whose arm was powerful in eradicating all the thorns (by the side) of the royal authority, who drowned the circle of (his) enemies in the stream of the water of the edge of his sword, who was the support for the weight of the government of the Chālukya king, who was the king's superintendent of the services (employed) in the kingdom of the Emperor, who was the superintendent of the sons of learned men (i.e. intelligent young men) clever in the mastery of the languages of the several countries and employed for being sent and run on difficult (i.e. weighty) royal messages to troublesome provinces,¹ who was the great controller of peace and war, bestowing favours upon the Aśvapati, the Gajapati and other kings, who was glorious in the position of the junior king (*yuva-rāja-padaṇi*) obtained by the favour of the Chālukya Emperor, who could defeat the counsel of great ministers that surpassed (even) Mudrārākshasa, Chāṇakya, Kāmandaka and the Preceptor of Purandara (viz. Bṛihaspati) and such others, a very Vaugandharāyaṇa in the (efficient) employment of the seventy-two services,² who had a sparkling genius developed enough to strike the imagination of learned scholars with admiration, who was the autumnal moon giving delight to the lily of the Brahman community, the Purandara of the Vārūṇasa family, the most illustrious member of the Vasishṭha-gōtra, who did not pursue the pleasures of family (life) to the detriment of the three-fold objects of life, who created in all people the horripilation of heart-felt joy and who purified the three worlds with the Mandākinī (i.e. holy Ganges) of (his) spotless fame achieved by his valour, having made the said string of his *birudas* true, the Karṇāṭa Controller of Peace and War and the great and terrible General **Madhuvaparasa**, having caused a copper-plate grant to be written and having obtained (it) as a *paramēśvara-datti*,³ (in the name of) his father, the illustrious General **Kālidāsayya**, having for the maintenance of **four hundred Brahmans**, highly learned in the Four Vedas, in the great *agrahāra* (village) **Nāgavāvi**, which was like the forehead-mark to the (district of) **Aralu Three-hundred** which was as the face to the **Kuntala** country, which was regarded as the head of the entire Earth, and which (again) was cele-

¹ It will also suit the context to amend the text here as *bhaṭa-putraha*, i.e., messengers and cheats or cheats of messengers, i.e., spies.

² In later inscriptions, e.g., the Kākatiya ones these are referred to as '*bāhattara-niyōga*.' See also *Ep. Carn.*, Hassan Dt., p. 377, No. 118.

³ Cf. *Ep. Carn.*, Vol. V, p. 117, Vol. VII, p. 177, No. 130, text, l. 28f. This means probably the gift of the '*Paramēśvara*' and is called so after the title '*Paramēśvara*' of the Chālukya king. For an analogy we have the other expression '*Chālukya-Chakrēśvara-Brahmapuri*.' The expression '*chakravartīyalli hāruṇyam paḍedu paramēśvara-dattiy=āgi*' occurs in *Ep. Carn.*, Chital, p. 87, No. 41.

brated as the new Brahma-lōka, constructed the temple of **Traipurusha-dēva**, called **Kaṭakakamaḷārka** which, as it were, visibly manifested to the whole world the collection of his good fortunes acquired in several (previous) lives and the wide-spread root of the creeper of his fame achieved by the collection of his good qualities, the temple of (God) **Madhusūdana**, which was beautiful, (being called) after his own name, the temple of (God) **Rāmēśvara** (which was) handsome like **Rāmatīrtha** and (the sacred pond called) **Rāmatīrtha**, having arranged for the services in the institute which shone with the position conferred upon it by his charity, viz the Institute called **Ghaṭikāsthāna**—hail! while the Asylum of the entire world (**Samastabhuvanāśraya**), the illustrious Lord of the earth, the overlord of great kings, the Supreme Sovereign, His (excellent) Majesty, the forehead-mark (i.e. ornament) of the race of **Satyāśraya**, and the jewel of the **Chālukyas**, the gracious (king) **Trailōkyamaladēva**, was ruling the earth, from (his) residence at **Kōlūru**, the capital town of the **Kandūr-nāḍu**, on the holy occasion of the **Uttarāyana-saṅkramaṇa** (i.e. summer solstice) on **Thursday**, the **fourth day of the bright half of (the) Pushya (month)** of the (cyclic) year **Viḷambi**, corresponding to the **Śaka year 980**, having had, land (given) with libation of water from the hand of (i.e. by) (king) **Trailōkyamalla**, the *manne* (i.e. freehold), and land from the hand of the illustrious **Ayyaparasa**, who was possessed of the eulogy consisting of the string of names, such as the Sun to the lotus of the **Ahihaya** (Haihaya) family, the terrible in fight, the one who said 'what is fear like?' and the support for good deeds, gave (as a gift)—to be honoured by all, for the two-hundred scholars studying the Vedas in the institute, for the fifty-two (scholars) studying the Śāstras, (for) their three teachers, for the three expounders of the *Bhaṭṭadarsana*, *Nyāsa* and *Prabhākara* for the three teachers that taught the Vedas and for the six *sarasvatī-bhaṇḍārikas* (i.e. librarians) of the institute (viz.) for the boarding and lodging of these 257 men in all, for the renovation and repairs and the fresh plastering (of the temple), for sandal and consecrated rice, for flowers, incense, lamps and for the food offerings (of the god),—to the respectable members of the assembly of the institute of (the) **Traipurushadēva** (temple), the field measuring 1000 *mattar* to the north of the ditch belonging to (the temple of) **Māṇikēśvara**—this land—35 *mattar* (of land) under the dam at **Aṅalūru** and the *diggavige* (lower cave) at **Nāgavāvi**, to the expounder of the *Bhaṭṭadarsana*, 30 *mattar* (of land) to the expounder of the *Nyāsa*, 45 *mattar* (of land) to the expounder of the *Prabhākara*, 30 *mattar* (of land) to (each) Librarian, 30 *mattar* (of land) to the Striker of the hours (*ghaṭikā-prahāri*), 45 *mattar* (of land) to (the temple of) **Pañchikēśvara**, 20 *mattar* of land to **Rebba** of (the temple of) **Chañḍēśvara**, one tax-free (*mānya*) house belonging to **Māleya Kāntayya** in the hollow (i.e. low-lying land) called **Siḍila-Harakallagutti** at (the temple of) **Rāmēśvara** and two tax-free (*mānya*) houses to **Rebba Būva**.

Ll. 210ff. The usual imprecatory verse.

Ll. 212f. To **Bhāyi Bappā-Bhaṭṭa** (was given) land measuring 20 *mattar*

and one house; to Śrīdhara-Shaṇaṅgi land measuring 30 *mattar* and all the land of Māholi¹ measuring....*Kālaḍiya-mattar*.²

C.

This inscription consists of six faces of which the first four faces are engraved on the four faces of a stone set up inside one of the two ruined *maṇḍapas* at Nagai. The record is then continued (fifth face) on the slab adjoining the same stone. The further continuation (sixth face) is engraved on the stone now set up in the open between this and the neighbouring ruined *maṇḍapa*. Originally this last stone must have been set up close to the above-mentioned slab. Like Inscription B this also begins with the figure of a *chakra*. Though on the first face there are no symbols cut, yet on the top of the second face are carved the figures of the **Sun**, the **Crescent**, a dagger pointing upwards and a cow with its calf, in order from our left to the right.

The record as already remarked is almost a copy of Inscription B, except for three or four verses and the portion in line 231 onwards which being the additional portion of Inscription C is given at length below. The first verse in this record praises the Varāha-Vishṇu before proceeding to praise Vishṇu, Brahma and Śiva in the words of Inscription B. Again verses 42 to 44 and verse 47 of B are not repeated in C. The latter describes at length the temple of **Madhusūdana** erected by **Madhusūdana** *alias* **Madhuvarasa** which is merely referred to in lines 173 and 174 of B. It is stated to have been embellished with a sky-scraping golden *kalasa* (l. 232), with numerous sculptures on the pinnacles (l. 233), equipped with a theatre (l. 233, *nāṭya-sālā*), with a golden burnished Garuḍa-pillar (l. 234), the three-storeyed entrance-tower vying with Indra's *vimāna* in splendour (l. 235), a spacious building for the convenience of the *Ēkadaṇḍi*, and *Tridaṇḍi* (*sanyāsins*), *snātakas*, *brahmachāris*, *Hamsas*, and *Paramahamsas* for carrying on their respective (religious) observances, a school for the study of the Ṛik, Yajus, Sāma and Atharvaṇa Vēdas with their thousand and odd *sākhās* and the *Vēdāṅgas* and a lofty *tōraṇa-prāsāda* and compound wall. There is no reference in this record to the *Kandūr-nāḍu* and its chief town *Kōlūru* where the king is said to have had his *nelevēḍu* in Inscription B. The grant recorded in C was made by the king when he was making a temporary halt at **Beṇṇeya-daṇḍu**. The expression *daṇḍu* perhaps refers to a cantonment. After mentioning the king, his camp, and the date, the record proceeds to describe at length the feudatory **Haihaya** family in the following terms: In the race of **Kṛitavīrya**, the lord of **Māhishmati-paṭṭaṇa**, was born **Lōka**. His son was **Eṛaga**. His son was **Śaiva-Lōka**. His son was **Kauravāditya**. His son was **Ānega** (v. 51). His son noted for liberality was **Aṇḍura-Chanda**. His eldest son was **Kali-Lōka**; his younger brother was **Aicha** who was a *Gaṇḍaragaṇḍa*; his younger brother was the chief **Bijja** (v. 52). Of these, Aicha bore the sons: (1) **Chanda**, (2) **Eṛaga**, (3) **Lōka**, (4)

¹ This is probably the name of a locality.

² Evidently a land-measure of that name denoted by the king's foot.

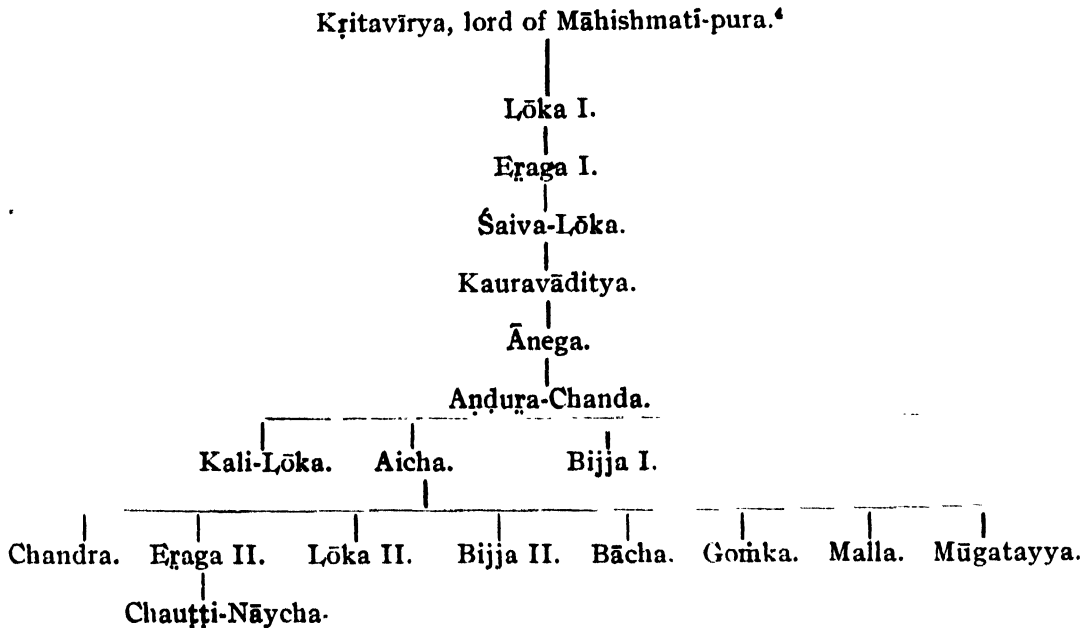
Bijja, (5) **Bācha**, (6) **Gomka**, (7) **Malla** and (8) **Mūgatayya**, these eight sons being famous like the eight Vasus (v. 53). Of these, **Eṛaga** had a son named **Chauṭṭi-Nāycha** (v. 54). This chief had the five great sounds, was a *mahā-maṇḍalēśvara*, was the lord of *Māhishmati-pura*, the Sun in the *Ahihaya-kula* (*Haihaya*) firmament and a devotee of the god *Lōkēśvara*. From the hand of this chief **Madhuvarasa** obtained land (for details see translation below) as *paramēśvara-datti* and *īśvara-datti* (l. 259). In this inscription **Madhuvaparasa** is styled *mahā-sandhi-vigrahādhipati*, *mahā-prachanḍa-daṇḍanāyaka*, the *Purandara* (i.e. *Indra*) of the *Vānasa* family, *ayyana-gandhavārāṇa*, the cause of the prosperity of the *Chālukya* power, *mahā-pradhāna*, *kaṭita-vergaḍe*, and *Kannāḍa-sandhivigrahi*. To **Madhusūdana** and his wife **Mālaladēvi** was born the chief **Kālidāsa**, noted for his deep culture and lofty heroism and styled *Samgrāmakaṇṭhīrava* (l. 272). When the king **Tribhuvanamalladēva** (*Vikramāditya VI*) was ruling the earth from his capital at **Kalyāṇa-pura**, in the *Chālukya-Vikrama* year 10 (i.e. *Śaka* 1008), **Krōdhana**, on *Bhādrapada-puṇṇame* (full-moon) and **Ādityavāra** (*Sunday*), on the occasion of the *sōma-grahaṇa* (lunar eclipse), this chief who was also known by the name **Kāliyarasa**¹ (for whose titles see the translation) obtained land from the king and from the hands of the (local) *Haihaya* chief **Lōkarasa** and granted it for the benefit of the temple of the god **Madhusūdana** and the Four Hundred *Mahājanas* of the *agrahāra* **Nāgavāvi** founding the *tālakaṁgaṇige* (l. 285). What the last expression means is not known. A land called the *kaṁgaṇigeya-guḍḍamānya* is mentioned in l. 317 of record C. It is not known if *kaṁgaṇige* has any connection with the Tamil *kaṁgāni*. This chief must be identical with the chief of this name who figures in Ins. A above. The god seems to have been called after *Vānasānvaya-Purandara* which was a title of **Madhusūdana** who was the father of **Kāliyarasa** and who built the temple (see ll. 240, 262, 284). In the *Ahihaya* (*Haihaya*) race was born a chief named **Lōka** (v. 58), who was a heroic subordinate of king **Tribhuvanamalla**. This chief is the same as the chief **Lōkarasa** mentioned above. He was known by the full name *Mahāmaṇḍalēśvara Lōkarasa* (l. 298) and the titles *arasāṅkāra* (*arasāṅkakāra*) (i.e. king's champion) (v. 60), and 'the lord of *Māhishmati-pura*' (l. 297). He was ruling over the (districts) **A[ll]alu Three Hundred** and **Mipiti Three Hundred** as *biḷānuvṛitti* (l. 299). From his hands the chief **Kāliyarasa** received, as gift with libation of water, and presented, black land measuring 320 *mattar* and *gaḷḍu* land measuring 4 *mattar* in the *dasavandha-guḍḍemānya* land belonging to himself, some land for a flower garden for the god, and a house site of 3 *nivēśanas* (ll. 300 ff). This with the previous gift of 725 *mattar* of black land and 6 *nivēśanas* of house site together made up 1045 *mattar* of black land, 50 *mattar* of *gaḷḍu* (wet) land, 2 *mattar* of garden land and 8 *nivēśanas* of house-site. For the distribution of this land by gifts, see the translation,

¹ In the *Sudi* inscription of **Trailōkyamalla** (*Sōmēśvara I*) dated *Śaka* 973, **Kālidāsayya** is referred to as the *mane-vergaḍe* (Palace Controller) of the king; see *Ep. Ind.*, Vol. XV, pp. 78, 80). This is evidently the grandfather of this **Kāliyarasa**.

below (ll. 309 ff). The Brahman chief **Nāraṇayya-Nāyaka**, who was holding the position of the Great Minister (*mahāmātya*) and Commander (evidently under the same king) is stated to have caused to be constructed the *sālā* of **Traipurushadēva**, the **Rāmēśvara** temple, the **Rāmatīrtha** (pond), and the **Madhusūdana** temple. It is perhaps to be understood that this chief was in immediate charge of the construction when it took place under the bounty of Madhuvarasa and his son Kāliyarasa. The sculptor (*kalukutige*) **Nāgōja** who was a master in the art of engraving (*kaṇḍarāṇa-vidyādhira*) and who was a servant at the feet of Nāraṇayya-Nāyaka incised the record. Then follow the usual invocatory and imprecatory verses. At the end in line 347 is found the expression '*rāja-rakshitam dharma [m]*' signifying thereby that 'this charity is protected by the king.'¹ This expression is not generally found elsewhere in inscriptions in this context.

The genealogy of the Chālukyas given in these records is almost the same as that given in the *Bombay Gazetteer* (Vol. I, Pt. II, table opp. page 428). But Dr. Fleet does not notice the surname or title of '*Rāya-Nārāyaṇa*'² applied in our records to king Trailōkyamalla. From v. 46 of Inscription B we learn also that the king had the other title '*Rāyakaṇṭhīrava*' (i.e. a lion among kings).

The genealogy of the Ahihaya (Haihaya) chiefs mentioned in Inscr. C may be set down thus :—



From inscriptions B, C and D the following genealogical table of the Vāṇasa family of hereditary ministers can be made out :—

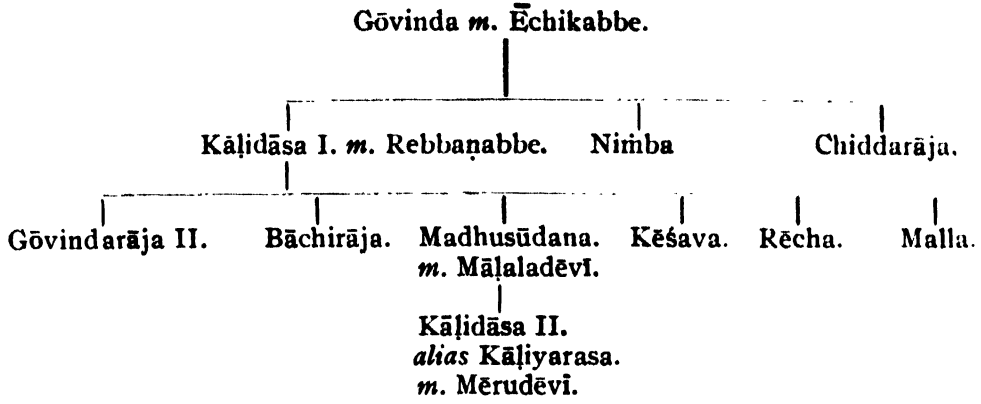
¹ See *Ep. Carn.*, Vol. V (Pt. I), p. 482, No. 203, last line.

² A place called Rāya-Nārāyaṇapuri is mentioned in an inscription of Vikramāditya VI: see *Ep. Ind.*, Vol. XIII, pp. 47 and 56.

³ For the archaic *ḷ* changing into *ḥ* by the time of Vikramāditya VI see *Ep. Ind.*, Vol. XVIII, p. 132.

⁴ Regarding Māhishmati-pura, see *Ind. Ant.* Vol. LI—217 and *J.R.A.S.* 1910—867.

THE VAṆASA FAMILY OF THE VASISHTHA-GŌTRA.



Unlike Ins. B, C marks at the beginnings of certain verses their meters, e.g. v. 12 of B which is v. 13 of C is marked as *Vṛittam* (l. 42) and *Kamda* in l. 91. By mistake Ins. C uses in v. 13 the singular predicate *āldam* for *āldar*. In l. 50, C wrongly has °*bhauman*=*nṛipam* for °*bhauma-nṛipam* of l. 27 of B and *tan-nṛipa-sūnu* for *tan-nṛipa-sūnu* and *viśṛita* for the *viśruta* of B. The other differences in orthography and vocabulary noticeable between these two allied records which are removed from each other only by a space of four years are shown in the following list :—

Ins. B.				Ins. C.			
			Line.				Line.
samtāna	..	..	9	santāna	..	..	17
ātana	..	..	10				
Hārīta	..	..	10	Harīta (this is by mistake ; meter requires Hārīta)			20
śikhāṁ	..	..	11	sikhāṁ	..	..	22
°ottamśam	..	..	13	°ottamśam	..	..	25
°āvatamśam	..	..	15	°tamśam	..	..	28
vaṁśam ¹	..	..	15	vaṁśam	..	..	29
tala	..	..	15	taḷa	..	..	29
ālda°	..	..	18, 19, 26	ālda°	..	..	34, 37, 49
esale	..	..	20	esava	..	..	39
kain-īdi	..	..	22				
pesar = vvetta	..	..	23	°vitte°	..	..	44
°unnati	..	..	23	°onnati	..	..	45
Padmalōchana	.		24	Padmajōdbhava	..		47
vikrānta	..	..	26	vikrānta	..	..	50
Dasavarmma	..	..	27f.	Daśavarmma	..		53
taḷadoḷ	..	..	29	°doḷu	..	..	57
āldam	..	..	30	āldam	..	..	56

¹ The original Sanskrit form *vaṁśa* is preserved in B, in *Samāsa-padas*, e.g., *vaṁś-āvatamśam* and *vaṁśa-jar* (l. 15).

<i>Ins. B.</i>			<i>Ins. C.</i>		
		<i>Line.</i>			<i>Line.</i>
idirchchi		30f.	idirchchi		59
nān-olīyal=utṭa		32	nā[ṇ=a]līyal=utṭu		61
°gaṇa-vikhyātaṇam		33	°gaḷōḍa pūraṇa		62
pēlanē		33	pēḍanē (mistake for <i>pēḷa</i> °)		63
°geydavōl		34	°geyvavōl		64
tāldida		35	tāldid°		65
sāśvata		36	sāsvata		66
dōr-bbaladiṁ		38	dōr-vvaladiṁ		69
Kaṁchi		38	Kampi (wrongly for Kaṁchi)		69
ārdḍuripi		38	āḷduripi		69f.
°eydi bāy-vala°		41	°eyde bāy-°		74
b a ṇ n i s a d = i r d d e ḷ = aṇṇa-chala°		41	b a ṇ n i s a d = i ḷ d u d = aṇṭhavaḷa°		74f.
°tale suttal=nele porddal= paṇe Kālūṇal=nelaṁ ṇembudō		42	tale guttalu nele pōgi poḷd =eleve Kkālūṇalu ne- laṁ buvō		75f.
vrātamēm		43	vrātamēm		77
anya		44	aṁnya		79
janadoḷ susil°		45	janadoḷ=susil°		79
adaṭan=°		46	adaṭin=°		81
°oḍave tāve pēḷave		47	virōdhi		82
birōdi		47	peṇḍera		82
peṇḍira		47	kaṭṭaḷ		85
kaṭṭaḷ		49	koṇḍāḍidud=ā janisida		86
koṇḍāḍ=idurkkoḷ=enisida		50	Ch[ā]ḷika°		87
Chauḷikaṁ		50f.	chātur-vvaḷidiṁ baṁd= oḍḍe vanya		87
chatur=bbaladiṁ band= uḍḍe vanya		51	pokkamte		88
pokkante		51	p o k k = ē k ā ṁ g a d i ṁ d =ikkida		88f.
p o k k = ē k ā ṁ g a d i ṁ d = ikkida		52	nīrada-vanaṁ		89
nīraja-vanaṁ		52	=enasuṁ		93
°enesuṁ		56	udhṛita (for uddhṛita)		95
uddhata		59	śvīkṛita		96
svīkṛita		59	abhijana		103
avanī-jana		67	taneya°		106
tanaya°		70	modalu		108
modal		71	tāy-volan°		111
tāy-volen°		73	varip=antu		116
varip=amtu		77			

<i>Ins. B.</i>			<i>Ins. C.</i>		
		<i>Line.</i>			<i>Line.</i>
idir=endu		82	idir=emdu		122
śaraṇbugar°		84	saraṇbugad°		124
rūpinol		95	rūpinolu		139f.
=appudakke		97	=appodakke		142
bhuvana-traya		99	bhuvana-ttraya		144f.
irdda		104	ilḍa		151
°ikkal Chōḷa		107	°ikkal=Chōḷa		157
Kēsava		115	Kēśava		169
pettante		118	pettamte		176
°edal migil°		119	°edal=migil°		178
chhatradin=pāḷisa°		129f.	chhatradim pāḷisa		179f.
vikrānta		130	vikrānta		181
Śaka		131	Saka		183
daṇḍanātha		132	daṇḍanāta		184
°ḷol sand°		133	°ḷol=sand°		185
āḷdavar		133	āḷdavar		186
avaniparol		135	avaniparolu		188f.
maṇḍala		145	maṇḍala		203
vishama-vishaya		147	viśama-viśaya		206
Mudrārākshasa-Chāṇikya		151	M u d d r ā r a k s h a s a - Chāṇākya		212
dvisaptati		152	dvāsaptati		214
Yōgandharāyaṇa		152	Yaugandharayaṇa		215
ānandakara-śarach°		154	ānamdakara-saraś-		217
Vārnnasa		154	Vārṇasa		218
Purandara		154	Puraṇḍara		218
ḷokanum=enisida		157	ḷokanum=enisida		221
anvarttham=māḍi		158	anvartham māḍi		222
Śrīmat Kāḷi°		160	Śrīmat-Kāḷi°		223
dattiy=āge		161	dattiy=āgi		224
śāsanam bbarasu paḍedu		161f.	śāsanam barasu paḍedu		224
pārāvāra-pāragamar		162f.	pārāvāragar		224f.
i r d d a m a h - ā g r a h ā - ram Nāga°		166f.	ilḍa dharāṅgana-kuch- āgrahāram=enisuv= agrahāram Nāga°		227f.
kandamumam akhiḷa		170	kandamumman=akhiḷa		230

This inscription is a composite record registering the grants made in the reigns of Trailōkyamalla and Tribhuvanamalla. The former is dated in Śaka 984, Śōbhakṛit, Pushya, Tuesday the sixth tithi of the second fortnight uttarāyaṇa-samkramaṇa. Śaka 984 corresponded to Śubhakṛit and not to Śōbhakṛit. In the former year Pushya *ba.* 6 fell on a Tuesday and coincided

with the *uttarāyana* (i.e. Makara)-*saṅkrānti*. The date corresponds to Dec. 24, A.D. 1062. In *Śōbhakṛit*, Pushya ba. 6 fell on Monday and did not correspond to *uttarāyana-saṅkrānti*. The second grant is dated in the Chālukya-Vikrama year 10, Krōdhana, Bhādrapada, full-moon, Sunday, lunar eclipse. The year corresponds to Śaka 1008. In Krōdhana, Bhādrapada-*pūrṇimā* fell and ended at 51 on Saturday and not on Sunday. The gift must have actually been made on the Sunday following the night (of Saturday) on which the eclipse occurred. Taking Sunday as the day of the actual gift the date would correspond to Sept. 7, A.D. 1085.

Among the places mentioned in the inscriptions B and C Dhārā and Kāñchi are too well-known. Aḷalu mentioned in the form Aḷalu in Ins. C, the headquarters of the district of that name has not been possible to identify. It is probably identical with Aḷalūru mentioned in Ins. B (l. 203) as in the vicinity of Nāgavāvi, in which case it must be looked for near Nagai. So too Kandūr the head-quarters of the *nāḍu* of the name. Maṇḍava may be the place Māṇḍvi on the Vaitarnā in Koṅkaṇ.¹ It is also possible that this was the Maṇḍapa-pura (Māṇḍu) the capital of Mālwa.²

The Rāmatīrtha mentioned in l. 174 of Ins. B may be the place of that name mentioned in Ushavadāta's inscription at Nasik³ where the king founded certain benefactions. Certain scholars have made much of the fact that Amarasiṃha does not mention Rāma as an *avatāra* of Viṣṇu in his *kōśa* and that his omission suggests that the worship of Rāma might not have been known by his time. But this inference loses support from the mention of a *tīrtha* sacred to Rāma in the time of Ushavadāta. In the early centuries of the Christian era we meet with the names Rāmadata (Rāmadatta).⁴

TEXT.¹

231. Rāmē-
 232. śvar-āleyu(ya)mumam Rāmatīrtthamuman = adabhr-ābhra-lagna-
 vibhr-ājīṭ-ōttuṅga-sauvarṇna(ṇṇa)-kaḷa(la)sa(śa)-
 233. viḷa(la)sitamum = anēka - kūṭa-kōṭi - viśāḷa(la) - śā(sā)ḷa(la) bhamjikā -
 ramjītamum nāṭya-śāl(ī)-āḷa(la)m̐kri(kṛi)-
 234. tamum śumbhat-syā(ch-chhāta)kumbha-Vainatē[ya]-stham(stam)-
 bhamum = Amaraṛāja-rājad-vimān-ānukāriya-
 235. ppa mūṇu-neleya bāgilvāḍamum = ēkadaṇḍi-tridaṇḍi-snātaka....
 brahmachāri-ha[m]-
 236. śa(sa)-paramahamśa(s-ā)nushthāṇa(na)-bhavanamum Rug(Rig)-
 Yajus-Sām-Ātharvvaṇ-ābhīdhān-ady-anēka-śā-
 237. khā-sahasra-Vēda-Vēdāṅga-paṭhana-maṭha-virājītamum = uttuṅga-
 tōraṇa-prāsāda-prākā-

¹ Bom. Gaz., Vol. I, Pt. II, p. 65.

² Ep. Ind., Vol. XIII, p. 239 and fn. 1.

³ Bom. Gaz., Vol. I, Pt. II, p. 148.

⁴ Ep. Ind. Vol. X—App. No. 1058. The Rāmāvatāra is mentioned in a Mahabalipuram inscription in the Pallava-Grantha characters of about the 7th century A.D.; see A.S. Memoir, No. 26, p. 5.

¹ From the ink-impression supplied by Mr. Yazdani.

238. ra-samanvitamumapp-ātmiya-nam-ōddāma-sōma-maṇḍaḷ(1)-Ākhaṇḍaḷa(la)-shuṇḍāḷa(śuṇḍāḷa)-ḍiṇḍira-
239. khaṇḍa-pāṇḍura-pratimamapp=1 ma[hā]-māṇik[y*]a-Śrī-Madhu-sūdanadēv-āyata-
240. namaṁ tat-pura-madhyadoḷ=māḍisi 11 Svasti [11*] Samastabhuvan-āśrayaṁ Śrī-Prithvi-
241. vallabha-mahārāj-ādhirāja paramēśvara-paramabhaṭṭārakam Satyā-śraya-ku-
242. ḷa(la)tiḷakam Chāḷukyābharanam Śrīmat-Trailōkyamalladēvara-(ru) vijaya-rājyam=uttar-ōttar-ābhi-
243. vṛiddhi-pravarddhamānam=āchamdr-ārka-tāram sukha-sat-kathā¹-vinōdadim rājyam geyyu-
244. ttam=ire Beṇne(ṇṇe)yadaṇḍina palavum devasada=ppayaṇaviḍinoḷ Saka-varisha (rsha) 984 neya Śō-
245. bhakṛit-samvatsarada puśya(shya)-bahuḷa 6 Maṁgaḷavāradand=uttarāyana-samkrānti-parvva-nimittadim
246. Śrīma[t*]-Trailōkyamalladēvara kayyalu dhārā-pūrvvakam=āgi paḍedu 11 © 11 Esedaṁ Māhi-
247. shmati-paṭṭana-pati-Kṛitaviryy-ānvavāy-ōdbhavam Lōka-Samart-tham tat-tanūjam negaḷd=Eṇagan=avam-
248. g=ātmajam Sai(Śai)va-Lōkam [1*] pesarim tat-sūnu mān-ōnnatan=atichaturam Kauravādityan=ātaṁge su-
249. tam vikhyātan=app=Aṇegan=avana magam dāna-Kānina-kaḷpaṁ 11 [51*] Aṇḍura-Chandan=emban=avan=agra-su-
250. tam Kalilōkan=ātanim Gaṇḍaragaṇḍan=Aichan=avanim kiṇiyam vibhu Bijjan=urvvarā-maṇḍaḷa-samstuta-(t) Tripu-
251. rush-ōpamar=ant=avaralli bhūmibhṛin-maṇḍanan=Aichabhūpatige puṭṭidar=abdhi-gabhīrar=ātmajar 11 [52*] Chanda-
252. nanimḍun=app=Eragabhūpati Lōkanṛipāḷan=urvvarā-vanditan=appa Bijjana-[ya](nu)m vibhu Bāchan=anūna-
253. dāni [Goṁ]kam dayasāli Mallan=iḍa[ra]m toḍaḷd=aṁjada Mūga[ta]-yyan=enendupud=enbarum taḷedar=ū-
254. rjjita-rāja-Vasu-prasiddhiyam 11 [53*] Kaṁdam 11 Avaroḷag=E[ra]ga-nṛipāḷam=avatarisida puṇya-mū-
255. rtti kīrtti-viḷasam kavi-kaḷpa-bhūraham pārtthiva-Pārttham Chauṭṭi-Nāychan=aśa(sa)dṛiśa-mahimam 11 [54*] Gadyam 11
256. © Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahā-maṇḍaḷēśva-ram Māhishmati-pura-var-ēśvaran=Ahiha-
257. ya-kuḷa-kamaḷa-Mārttaṇḍam kadana-prachanḍam śauryya-āvaḷam-barṁ bhayav=entud=embarṁ Lōkō-
258. śvaradēva-pāda-paṁkaja-bhramaram-nām-ādi-samasta-prasasti-sahitam Śrīmat(ch)-Chauṭṭi-Nā-

¹ The variant reading usually found in inscriptions is *samkathā*.

259. **ycharasana** kayyolaṁ dhārāpūrvvakam-āge paḍedarṁta paramēś-
vara-dattiyum-īśvara-dattiyum-ā-
260. ge || Gadyaṁ || ☉ Svasti [1*] Samadhigata-paṁcha-mahā-śabda-
mahā-sandhivigrahādhipati mahā-
261. prachanḍa-daṁḍanāyakam vibudha-vara-dāyakam.....
262. pratipanna-Marṁdaram **Vāṇasy-anvaya-Puraṁdaram** ripu-ghaṭā-
kēsari.....
263. paḍisavaṇam¹ Jaya-Lakshmi-ramaṇam Vir-āṁganā-vāsam viśaḷa-
[va]kusan²=ayyana-gandhavāraṇam **Chāḷukya-**
264. rājy-ābhyudaya-kāraṇam-nām-ādi-(sama)samasta-prasasti-sa h i t a ṁ
Śrīman-mahā-pradhānam keḍi-³
265. ta-verggaḍe Kannaḍa-sandhivigrahi daṁḍanāyakam **Madhuvaparasaṁ**
Nāgavāviya Rāvūr-eḍe-vo-
266. ladoḷ=biṭṭa kāla-mattar=aynūṅum=Alagūḷ-eḍeya-padiṁ nal-
267. voladalu biṭṭa mattar=innūṅ-irpatt-aydu aṁt=eraḍum sthaḷada
kāla-mattaru 725 mane-nivēśana 6
268. dēvara nivēdyakke tamma daśavandhada gaḷḍeyoḷage nīr-nnelam
gaḷḍe mattaru 2 tad-anantaram || ☉
269. ☉ Vidhu-kirtti-daṁḍanāyaka-**Madhusūdanam**=agra-sūnu sāhitya-
kalā-nidhi vikrama-Trivikra-
270. man='adharikṛita-Manu-charitan=anaghan=**Āhavamallam** || [55*]
Vṛittam || Ādyamg=ā Madhusūdanamgam=amaḷa-
271. Śrī-Rugmi(kmi)nīdēvigam Pradyumna-prabhu puṭṭuv=ante tane-
(na)ya[m*] Śrī-**Kālidāsaṁ** par-ābhēdyam **Māḷaladēvi-**
272. gam Madhuva-daṁḍādhiśvaraṁgam jay-āpādyam puṭṭidan=apratark-
kya-mahimam saṁgrāma-kamṭhīravam || [56*] Kam ||
273. Sādhisidam nelana[m*] Hima-bhūḍharadiṁ Sētuvaregam=Udayadin
=Aparāmbhōdhivaram nija-patige yaśō-
274. dhavaḷam Kālidāsa-daṁḍādhiśam || [57*] Kēvaṇadoḷ=nāyaka-maṇi
tiv=irppavol=ubhaya-rāya-che[m]koḷva dharitri-vallabhan=ara-
275. maneyoḷ=tiv=iḷdam Kālidāsa-daṁḍādhiśam || [58*] Gadyaṁ || Svasti
[1*] Samasta-bhuvan-āśraya-Śrī-pri(pri)thvi-vallabha-mahārājā-
276. dhirāja-paramēśvara-parama-bhaṭṭārakam **Satyāśraya-kuḷa-tilakam**
Chāḷukya-ābharaṇam Śrīmat-Tribhuvanama-
277. **lādēvara** vijaya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi-pravarddha-
mānam=āchandr-ārka-tāram **Kalyāṇapura-viḍino-**
278. ḷ=sukha-sat-kathā-vinōdadim rājyam geyyuttam=ire Śrīmach-
Chāḷukya-Vikrama-var(i)sha 10 neya **Krōdhana-samva-**
279. **tsarada Bhādrapada-puṇṇa(ṇṇa)me Ādityavāradamdu Sōma-graha-**
ṇada parva-nimittam [1*] Svasti [1*] Samadhigata-paṁcha-mahā-

¹ This stands for the Sanskrit *pratiśravaṇam*.

² This expression is the corrupt Kannaḍa form of the Sanskrit *viśāla-vaksha*.

³ Read *kaḍiṭa*.

⁴ The letter *hri* is inserted below the line.

280. śabda - mahāsandhivigrahādhipati - mahā - prachanḍa - daṇḍanāyakam
vairi-nāyakam sāhitya-vidyā-vitarkkam kaṭaka-
281. kamaḷ-ārkkam kāryya-Brihaspati guṇa-ratna-payash(ḥ)pati sāhasa-
Vainatēyam satya-Rādhēyam **Vāṇasa-rājaham**-
282. sam Vāk-sati-karṇ(ṇ)-āvatamsam saṁgrāma-kaṇṭhīravann = ubhaya-
baḷa-munn = irivan = ari-ghaṭā-kēsari sāhasa-Murāri **Chālukya-rā-**
283. ज्या-samuddharanam = ayyana-gandhavāraṇam-nām- ā d i - s a m a s t a -
prasasti-sahitam Śrīman-mahā-pradhāna-ku(ka)ḍita-verggaḍe
Kannaḍa-
284. sandhivigrahi daṇḍanāyakam **Kāliyarasan** = agrahāram **Nāgavāviya**
Vāṇas-ānvaya-Purandara-va(ve)sara **Śrī-Ma-**
285. **dhusūdanadēvarggam** = alliya Mahājanam Nāl-nurvvarggam Taḷa-
kamgaṇigeyam pratishṭam = māḍi tri-bhōg-ābhyam̐tara-
286. siddhiyim sarvva-namaśya(sya)m = āge Śrīmat-Tribhuvanamalla-
dēvara kayyalu dhārā-pūrvakam = āge paḍedu || ☉ ☉ ☉

ON THE STONE IN THE OPEN SPACE BETWEEN THE TWO RUINED MAṆḌAPAS.

287. Śrīmad-**Ahihaya**-kuḷ-āmbara-Sōmam saṁgrāma-Rāman = uddha-
288. ta-Bhīma[īn] bhīma-bhujam Jaya-lakshmī-dhāmam vinamita-sama-
289. sta-lōkam **Lōkam** || [58*] Avan = avanata-bhū-bhuvanam Bhavabha-
va-vikraman = a-
290. tuḷya-sāhasan = amṛitārṇna(rṇa)va-tāra-hāra-Hara-hāsa-vi s u d d h a -
spha-
291. ṭika-kīrtti kīrtti-viḷasam || [59*] Vṛittam || Arasam śrī-sārvva-
292. bhaumam vibhu-**Tribhuvanamall**-āvanivallabham bhīkara-śau-
293. ryyam nōḍe **Kalyāṇado**[l=a]dhika-baḷam ballidam Bhārggavam
sand = arasamkā-
294. r-āḍyan = emb = i birudin = adaṭanamg = ēṇū(ṇu)l = ā **Barmmanam**
durddharanam ko-
295. nd = aṁga-da(dha)rmam = ati-bhuja-vijaya-śrīkanō **Lōkabhūpa**m ||
[60*]
296. Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahāmaṇḍalēśvaram
297. **Māhishmatī-pura**-var-ēśvaram-nām-ādi-samasta-pra-
298. sasti-sahitam Śrīman-mahāmaṇḍalēśvaram **Lōkarasa-**
299. **n=Aḷalu-mūnūru Mīṛiti-mūnūrumam** bil-ānuvṛitti-
300. yim rājyam geyyuttam = iral = ātana kayoḷam dhārā-
301. pūrvvakam = āge paḍedu tamma daśavandhada guḍḍe-mānya-
302. dal = biṭṭad = ayi-kāla-mattaru mūnūṛ-irppatt = amkādoḷam
303. mattaru 320 gaḷdu-mattaru 4 dēvara pūjage Bhivagom-
304. ḍim baḍegaṇa pūḍōṇṭam mattaru 3 ā pratibaddhada ma-
305. ne-nivēśana 3 ant = eraḍum paryyāyada mūṛum sthaḷa-

306. da nelam kāla-mattaru sāsirada-nālvatt-ayd = amkadolaṃ
 307. kāla-mattaru 1045 nīr-nnelam gaḷde-mattaru 5[0]
 308. tōmṭam mattaru 2 maneya-nivēsana 8 ge
 309. Biyahadimṅalu-voladalu Jannaya-Bhaṭṭōpādhyāya-
 310. rgge kāla-mattaru 50 Brahmapuri-Dōṇaya-Bhaṭṭargge
 311. matta 30 Dēcheya-Shaṇamgeyargge matta 20 dēvara.
 312. yuṃ saṃje-maṭhadaluṃ purāṇam bāḍisuva Purāṇa-bha-
 313. ṭṭargge mattaru 40 jirṇnōddhārada besakke kolchan = uṇḍu-māḍu-
 314. va kalukuṭige-vōjugaḷu nālvarggem matta 50
 315. Maḍuvaṇa piriya kammataḍalu **Nāraṇayyanā**[ye]-
 316. kargge mattaru 60 dēvara ghaṭigeya māṇigaḷu nālva-
 317. rggaṃ mattaru 50 kaṃgaṇigeya guḍḍe-mānyadolage Guṇḍa-
 318. ya-Shaṇamgige matta 15 Dēvaṇa-Vāsudēvaru śishya-
 319. rgg = endu paḍedu Doḍeya-Shaṇamgige koṭṭa matta 15 Ru[pa]-
 320. Shaṇamgige matta 15 antu śāsanada naḍeva mattaru 345 [1*]
 321. Guṇa-śāsanadiṃ brahmacharya-nakta-bhōjanam = adhassa(śśa)yā(ya)-
 322. nadiṃ dēvaram pūjisuva dēhārigaḷ = irvvarggaṃ matta 48
 323. nivēdyaman = aḍuva bhāṇasegege mattaru 9 kāpina ghaṭi-
 324. yāṇaru mūvarggaṃ mattaru 45 tri-kāla-bhōgaṃ māḍu-
 325. va pālavigaḷ = irvvaru maddalikāṇaru nālvarggaṃ mattaru [8]o
 326. hāḍuva samudāyar = eraḍarkkaṃ mattaru 60 pātrav-e-
 327. raḍarkkaṃ matta 40 kaṃbhada-[sū]ḷeyar-nnālvarggaṃ matta 36
 328. sunnav = esadavaṃge haḷimṅalu-voladalu mattaru 12
 329. aṃtu guṇa-śāsanada kālu-mattaru 330 nuḷi[yade]
 330. khaṇḍa-sphuṭita-jirṇnōddhārakkaṃ dēvar = aṃga-bhōgakka[m = a]-
 331. rinna-dānakkam naḍeva mattaru 270 gaḷde-matta 6
 332. tōmṭam mattaru 2 maneya-nivēsana [1] ©
333. © Savasti [1*] Śrīmad-Vipra-vaṃś-ōdbhavam bhavitavya-saṃbha-
 vaṃ gōtra-ni-
 334. stāraṇ = āśrit-ādihāraṃ pati-hita-charitraṃ saujanya-mi-
 335. traṃ śiṣṭ-ēṣṭa-jana-kalpavri(vṛi)kṣaṃ daṇḍanāyaka-dharmma-
 rakṣaṃ-
 336. nām-ādi-samasta-prasasti-sahitaṃ Śrīmatu **Nāra-**
 337. **ṇayyanāyakaṃ** mahāmātya-padavi-virājit-ādhikāra-
 338. kārītadiṃ **Traipurushadēvara** śāle **Rāmēśvaradēv-ālaya**
 339. **Rāmatīrttham** Śrī-Madhusūdanadēv-āyatanam = emb = initu-
 340. maṃ dharmm-ābhyudayaṃ = āge māḍisidar 11 © Śrīmat-kalu-
 341. kuṭiga-Nāgōjaṃ kaṇḍaraṇa (1)-vidyādhirājaṃ Nāraṇayya-
 342. nāyaka-śrī-pāda-padm-ōpajīvita-bhrama[ra]. . ka-
 343. ḷā-sūtradhāraṃ 1 Ślōkaṃ 11 Sāmānyō = yaṃ dharma-sētuṃ(r) nṛipā-
 344. nām kālē kālē pālaniyō bhavadbhis = sarvvān = ētām(n) bhāvinah pā-
 345. rtthiv-ēṃdrām(n) bhūyō bhūyō yāchatē Rāmachaṃdrō(draḥ) 11
 Sva-datta(ttā)ṃ

346. para-datta(ttā)m vā yō harēti(ta) vasundharīm[1*] shashtir(m)vvarisha
(rsha)-saha-
347. srāṇām mi(vi)shthāyām jāyatē kri(kṛi)mih 11 [61*] Rāja-rakshitam
dharmma[m] [11*]

TRANSLATION.

Ll. 231ff.....having constructed in the centre of that town (*pura*) this glorious temple of (god) Madhusūdana after his own name (as) a great gem white like, the lofty moon-disc, the elephant of Indra and the sea-foam, brilliant with (its) lofty and shining golden pinnacle-pot touching the vast firmament, handsome with the big images (worked) in the niches of (its) innumerable tops, adorned with a dancing-hall, possessing a brilliant golden Garuḍa-pillar, having a ¹three-storeyed entrance-hall (*mūṛunelecyā bagilvāḍa*) resembling the shining *vimanā* (aerial car) of the King of the Amaras (i.e. Indra), having a building (fit) for the religious practices, of the *Ēkadanḍi*² and the *Tridanḍi*³ ascetics, of scholars that have just finished their scholastic course (*snātakas*),....*brahmachāris* and ascetics of the *Hamsa* and the *Paramahamsa* orders, magnificent with the college (meant) for the study of the Vedas with their several thousands of *śākhās* (sections), named Ṛik, Yajus, Sāma and Atharvaṇa and the Vēdāṅgas, and possessing lofty porticoes, gate-halls (*tōraṇa-prasāda*) and compound-walls.

Ll. 246ff. (There) flourished, the lord of the city of **Māhishmatī**, **Lōka-Samartha** who was born in the family of Kṛitavīrya. His son was the famous **Eṛaga**. His son was named **Saiva-Lōka** (Śaivalōka). His son was the very able and lofty proud **Kauravāditya**. His son was the celebrated **Anega**. His son was called **Anḍura-Chanda** who was an equal of Karṇa in charity. His eldest son was **Kali-Lōka**. After him was born (his younger brother) *gandaragaṇḍa* (hero of heroes) **Aicha**. His younger (brother) was the chief **Bijja**. Among these who were praised by the world as equals of the Tripurushas (i.e. Brahma, Viṣṇu and Śiva), to Aicha, the ornament of kings, were born sons who were dignified like the sea. The eight (sons) *viz.*, **Chanda**, his younger brother. the illustrious chief **Eṛaga**, king **Lōka**, the famous **Bijjala** praised by the world, the chief **Bācha**, the highly charitable **Gomka**, the generous **Malla**, and **Mūgatayya** who did not shrink from facing obstacles, achieved the great celebrity of the (eight) royal Vasus.

To king Eṛaga, of these, was born **Chauṭṭi-Nāycha** of unequalled greatness, who was the (very) image of virtuousness, the sporting-ground of fame, the wish-giving tree of poets, and a Pārtha (i.e. Arjuna) among kings: Hail! Having obtained as a *paramēśvaradatti* and *iśvaradatti* with libation of water at the hands of the illustrious Chauṭṭi-Nāycha who was possessed of all eulogy beginning with the titles the *Mahāmaṇḍalēśvara* who assumed the five great sounds, the lord of the great town of **Māhishmatī**, the Sun to the lotus of the **Ahihaya** (**Haihaya**) family, the fierce in fight, the mainstay of heroism,

¹ On the analogy of the expression *mūṛu-nelecyā*, *nelevidu* may mean a storeyed house.

² Carrying one staff.

³ Carrying three staffs.

one who said 'what is fear like?' (i.e. one who never knew fear), the bee at the lotus-feet of (the god) Lōkēśvara, the illustrious *mahāpradhāna* (chief officer), the minister for correspondence (or royal secretary), the Kannaḍa Minister for peace and war,¹ the general **Madhuvaparasa**, possessed of all eulogy beginning with the titles: the *Mahāsandhivigrahādhipati* (i.e. the Great Lord of peace and war) possessed of the five great sounds, the great and fearful general, the grantor of the desires of the wise,..... a Mandara (mount) reached, the Purandara (Indra) of the **Vārṇasa** family, a lion to the elephants, viz. his enemies,....., the consort of the Goddess of Victory, the abode of the Lady of Prowess, the broad-chested one, the mast-elephant of (his) father, the foundation for the increase of the royal glory of the **Chālukyas**,—granted in the land lying between **Nāgavāvi** and **Rāvūru**, black land (measuring) five-hundred *mattar* and two-hundred *mattar* in the good land situated in the tract on the (Nāgavāvi-side) of Alagūḷu: (thus) in all, 725 *mattar* in both the places and six house-sites (*mane-nivēśana*²) and two *mattar* of field in the wet land in his *daśavandha* fields, for the offerings of the god. After this:

Ll. 269ff. (There was) the eldest son of the General **Madhusūdana** famous like the moon (named) **Āhavamalla**,³ the repository of culture and arts, a Trivikrama in valour and one that threw into the shade the (famous) history of Manu. As the lord Pradyumna was born to that first Madhusūdana (i.e. Kṛishṇa) and the spotless and illustrious Rukmiṇidēvi, to **Mālaladēvi** and General Madhuva was born the son **Kālidāsa**, who was irreducible by his enemies, and was always assured of victory, who was of indescribable glory and who was a lion in battle. The general Kālidāsa, who was white with fame, conquered the earth for his master from the Hima-mountain (i.e. Himālaya) up to the Sētu, and from the Udaya (Eastern mountain) to the Western Ocean.

Hail! While the Asylum of the entire world, the glorious monarch, the paramount sovereign of great kings, the Supreme Lord, the most excellent king, the forehead-mark of the **Satyāśraya** race, the ornament of the **Chālukyas**, the glorious **Tribhuvanamalladēva** was ruling (the earth) from the capital at **Kalyāṇapura** with the delight of happy and good discourses, so as for his victorious reign to last with continuously increasing prosperity with the Moon, the Sun and the stars,—on the holy occasion of the lunar eclipse on Sunday, the full-moon (day) of the month **Bhādrapada** in the year **Krōdhana** which was the prosperous **Chālukya-Vikrama** year 10,—hail!—the illustrious Premier, the Minister for correspondence (*kaḍita-vergaḍe*), the Kannaḍa Minister for peace and war (*Kannaḍa-sandhivigrahi*), and the general, **Kāliyarasa** who possessed all the eulogy of such titles as: the *mahāsandhivigrahādhipati* who possessed the five great sounds, the great and fierce commander, the lord of (his) foes, the master of all culture and sciences, the Sun to the lotus of the citadel, a Brihaspati for (counselling) action, the ocean for the gems of good qualities, a

¹ In other places we meet with the expression 'Lāḷa-or Lāṭa-sandhivigrahi.'

² In Madras a ground measuring 60 feet by 30 feet is called a *nivēśana*.

³ It is not clear if Āhavamalla is different from Kālidāsa. Kālidāsa probably bore the surname Āhavamalla.

Vainatēya (i.e. Garuḍa) in daring, a Rādhēya (i.e. Karna) for truthfulness, the Swan Superior of the Vāṇasa family, the ear-ornament of the Lady of Speech, a lion in battle, the foremost piercer in both the (opposing) forces, a Murāri (i.e. Viṣṇu) in courage, the promoter of the Chālukya kingdom, and the mast-elephant of his father (*ayyana-gandhavārana*), having founded (the village of) Tālakaṁgaṇige for the benefit of the glorious god Madhusūdana, named after Vāṇasānvaya-Purandara (i.e. the Indra of the Vāṇasa family), of the *agrahāra* village of Nāgavāvi and of the Four hundred *Mahājanas* of the place, and having obtained with libation of water from the hands of the glorious (king) Tribhuvanamalladēva, the three-fold and other intermediate (or subsidiary) incomes (of the place), so as to be honoured by all,—

Ll. 287ff. (There was) Lōka, the Moon in the firmament of the glorious Ahihaya (Haihaya) family, a Rāma in battle, proud like Bhīma, possessing formidable arms, the home of the Goddess of Victory, and one that has subjugated the entire world :

Ll. 289ff. He was one who conquered the terrestrial world, who possessed the valour of Bhavabhava (Kumāra), who was incomparably courageous, who had a fame (spotless) like the Ambrosial Sea, the row of the stars, the laugh of Hara, and the pure crystal and whose grace was fame (itself).

Ll. 291ff. ; v. 59. What a great wealth of the victory of arms possessed, (he) the king Lōka, who was very strong and clever and a hero (like) Bhārgava and in the pride of his titles such as Arasaṅkāra (i.e. Arasaṅkakāra) (i.e. the king's champion)¹, killed with his sword that unassailable Barmma with a roar, at Kalyāṇa, while the monarch, the glorious emperor and lord, king Tribhuvanamalla witnessed his prowess.

Ll. 296ff. Hail! While the illustrious *mahāmaṇḍalēśvara* Lōkarasa, who possessed all eulogy such as the *mahāmaṇḍalēśvara* who possessed the five great sounds, the lord of the great town of Māhishmati, was ruling the Alalu Three-hundred and Mīṛiti Three-hundred (country) in virtue of the hereditary right of (his) house (i.e. family),—(he, i.e. Kaṣimarasa) having obtained with libation of water from his hand, granted in his *dasavandha* hill-mānya (i.e. gift land in the hilly part) five black (fields measuring) three-hundred and twenty *mattar* : in figures 320 ; paddy-field measuring 4 *mattar* ; 3 *mattar* in the flower-garden to the north of Bhivagoṇḍa (Bhimagōṇḍa), for the worship of the god, 3 house-sites attached to it ; thus the land in the three places of (i.e. given on) the two occasions (measured) one-thousand and forty-five : in figures 1045 *mattar* of black land, 50 *mattar* of paddy-field in the wet land, 2 *mattar* of garden (land) and for the 8 house-sites, he (gave) in the land belonging to (the village) Biyahading-elū, 50 *mattar* of black (land) to Jannaya-Bhaṭṭopādhyāya, 30 *mattar* to Brahmapuri Dōṇaya-Bhaṭṭa, 20 *mattar* to Dēchaya-Shaṇaṁgi,² 40 *mattar* to the Purāṇa-Bhaṭṭa (i.e. the scholar expounding the *Purāṇas*), 50 *mattar* to the four stone-cutter artisans for renovating the fallen structures and keeping clean (the

¹ cf. the modern recipients of the King's Medal.

² This is the corrupt form of the Sanskrit *śaṅgaṁgi*, i.e. one versed in the Vedāṅgas.

temples) and 60 *mattar* to **Nāraṇayya-Nāyaka** in the large *kammata*¹-land belonging to Madhuvana, 50 *mattar* to the lads of the *ghaṭikā* of the god, and 15 *mattar* to Guṇḍaya-Shaṇaṅgi, in the hill *mānya*-land of Kaṁgaṇige²; 15 *mattar* (was) obtained by Dēvaṇa-Vāsudēva for (his) disciples and granted to Dodeya-Shaṇaṅgi; 15 *matta* to Rupa-Shaṇaṅgi; thus in all 345 *mattar* (were) to continue (as gift) under (this) inscription; and from the *guṇa-sāsana* (i.e. subsidiary³ grant) 48 *mattar* to the two *dēhāris* (i.e. *pūjāris*) that worshipped the god, observing celibacy, taking food (only) at night (*nakta-bhōjana*) and sleeping on the ground (*adhaḥ śayana*), 9 *mattar* to the cook that cooked the offerings, 45 *mattar* to the three *ghaṭiyāras* (i.e. time-keepers) of the guard (*kāpu*), 80 *mattar* to the two songstresses and the four drummers, 60 *mattar* to the (other) members of the singing party and 40 *mattar* to the two actresses who performed the entertainment (of the god), 36 *mattar* to the four dancing-girls of (i.e. that carried) the sceptre-staffs (*kambha*), 12 *mattar* in the Haṭṅgalu field, to the person that whitewashed (the temple structure); 270 *mattar* (of dry land), 6 *matta* of paddy-field, 2 *mattar* of garden-land and one house-site to provide for the repairs (of the temple) so as not to be reduced to fragments and for the bodily enjoyments of the god and the free feeding of devotees.

Ll. 333ff. Hail! The illustrious **Nāraṇayya-Nāyaka** who was born in the Brahman family, who possessed all eulogy of titles such as one who was the origin, i.e. home, of happiness, the saviour of his race (*gōtra*), the support of dependants, who acted faithfully to (his) master, the friend of benevolence, the wish-giving tree to the good and chosen people and the guardian of the commanders, law, constructed these (structures) namely the Institute (*śāle*) of Traipurushadēva, the temple of Rāmēśvara, the Rāmatīrtha, and the temple of the glorious god Madhusūdana, for the progress of virtue.

The reputed sculptor, **Nāgōja**, who was the master of the art of engraving, who was the bee depending upon the glorious lotus-feet of Nāraṇayya-Nāyaka, and who was an adept in the art of . . . (engraved this record).

[Ll. 343ff. contain the usual imprecatory verses beginning with *Sāmānyōyam* and *Svadattām*. Then comes the final endorsement 'rāja-rakshitam dharmma [m]' which may be interpreted as 'this is a charity protected by the king.']

D.

The subjoined inscription is engraved on a stone set up in the compound of the Basavaṇṇaguḍi at the same village. At the top of the stone are cut in relief some sculptures of which the following are seen clearly: A *liṅga*, on a pedestal in the centre, a cow with its calf and a dagger with its point upwards, on the proper left of the *liṅga*, and a standing worshipper of the *liṅga* and a seated

¹ This is probably the same as the Kan. and Tel. word *kamata* which denotes cultivation of land either by co-operation or by one's own stock with paid labour.

² This is probably the same as the Tālakamgaṇige mentioned above.

³ Cf. the application of the word *guṇa* to a 'subsidiary act' or a 'secondary or side dish' as opposed to 'anna'; Monier Williams, *Sans. Eng. Dict. q.v.*

bull (?) on its proper right. The record is somewhat damaged in the first fifty lines and so it is not possible to say definitely how many verses it contains. On that account also has no translation of the record been given here and we have to rest content with a mere abstract of contents.

Like the other records edited above, it starts with the invocation of God Śaṁbhu (v. 1), and then seeks the blessings of Chaturānana (Brahma) (v. 2). Then it proceeds to give the genealogy of the **Chālukyas**, very much on the lines of the other records: mentioning Chakri (i.e. Viṣṇu), Brahma, born of his navel-lotus (v. 3), **Hārīta** of the **Mānavy-ānvaya** and the kings **Chalukya** and **Ādi-Satyāśraya** (v. 4). Then are mentioned the kings **Ahavamalla** (v. 5), **Tailapa**, **Satyāśraya**, **Vikramāditya**, **Ayyaṇa**, **Jayasimha**, etc. (v. 6), kings **Sōmēśvara**, and **Vikramāditya** (v. 7). The prowess and exploits of **Chalukya-Chakri** are described in vv. 8 and 9 which mention his conquest of the **Lāla** (i.e. **Lāṭa**), **Chōla**, etc. Lines 15 to 29 are too badly damaged to give any connected sense. Then are mentioned a certain **Mahādēvarasa** and his charities at **Nāgavāvi** in connection with the **Rāmatirtha** and the **Rāmēśvara** temple (ll. 29ff.), which consisted of founding beautiful gardens and shrines and establishing a school for four-hundred students, of whom one-hundred studied **Kavisūnu** (i.e. **Śukra**) one hundred **Vyāsa**¹ and one-hundred studied **Manu**.² The damaged condition of the record here does not enable us to determine what the fourth hundred students studied. Lines 35ff. describe the valour and munificence of the general **Kālidāsa**, the lord of that village (i.e. **Nāgavāvi**), who was probably connected with the palace (*aramane*) of the **Kuntala-chakrādhinātha** (i.e. the **Chālukya** king). A certain **Rēvaṇa-Vidyanāyaka** (?) is also referred to. The chief **Kālidāsa** had a wife named **Mērudēvi** (l. 39). The genealogy of the minister (*pergaḍe*) **Chāvunḍamayya-Nāyaka** who was a devotee of the god **Siddhēśvara** was as follows:—

Bimdimayya, minister of the commander Bāṇasa of the family of
the worshippers of the goddess Gauri-dēvi called
Hampā-dēvi; married....

Chākaṇayya.

Chamdimayya m. Śrīdēvi.

Chāvunḍa I founded many tanks, temples, gardens and wells; m.
Chamḍikabbe.

Ranna,³ a learned scholar: m. Nāgama.

Nāraṇa.

Chāvunḍa II.

¹ Students of **Śukra** must have studied the *Sukranīti* and the *Autanasa-smṛiti*. **Vyāsa** as the name of a literary work may mean (i) the *Padapāṭha*, (ii) the *Vyāsa-sūtras* or (iii) the *Vyāsa-smṛiti* or all the literature ascribed to **Vyāsa** including the *Purāṇas*.

² **Manu** evidently stands for the *Manu-smṛiti*.

³ This chief must be distinguished from the poet of that name who lived exactly a hundred years earlier; see *Karṇāṭakavicharite*, Vol. I, p. 54f.

Of the above chiefs **Nāraṇa** may have to be identified with **Nāraṇayya-Nāyaka** who in Ins. C above is stated to have supervised the construction of the various shrines endowed at **Nāgavāvi** by the chief **Madhuvarasa**. **Chāvunḍa II** was a subordinate of the **Chālukya** king **Samastabhuvanāśraya**, **Prithvivallabha**, **Mahārājādhirāja**, **Paramēśvara**, **Satyāśraya-kula-tilaka**, **Tribhuvanamalladēva**. While the king was staying for a few days in the camp at the temple of **Harihara** on the bank of the **Tuṅgabhadra**, a gift of land was made in the **Chālukya-Vikrama** year 18¹ corresponding to the cyclic year **Śrimukha**, on **Chaitra-puṇṇami** (full-moon), **Thursday**, **Vishu-saṁkrānti**, when the king's subordinate, the **Ahihaya** (**Haihaya**) chief **Mahāmaṇḍalēśvara Nānemarasa**, the lord of the **Madhyadēśa** extending from the **Gaṅgā** to the **Pāriyātra** (mountain), 'the lord of the city of **Māhishmatī**' 'the Sun to the lotus of **Ayyaṇa's** lineage,' possessing the titles 'Ēkāṅga-Vikramāditya, i.e. a **Vikramāditya** by his single self,' 'paravadha-Bhīma a **Bhīma** in the destruction of his enemies,' **Saṅgrāma-Rāma**, i.e. a **Rāma** in battle, etc., the 'Champion of **Bāchigabhūpa**,' a devotee of God **Lōkēśvara**, enjoying the (lordship of) the country of **Aṇalu Three-hundred and Miṇṇa Three hundred**, the chief (queen) **Periyabbarasi**, the minister (*hergaḍe*) **Dāsimaṇṇa**, the secretary (*kaḍita*) **Chāvaṇa**, the accountant (*kaṇaṇa*) **Lōkaṇa**, the worshipping priests (*pūjāda*), **Vivēkaṇṇa** and **Chikka-Malli** and the **Malegūla** chiefs (i.e. hill²-chiefs) (being present), gave as their gift, for the perpetual, thrice-a-day, worship, the bodily enjoyment and offerings of the god, the renovation of the dilapidations (in the temple), the holy festival of the **Chaitra** (month), two-hundred *kāla-mattar* of land to the east of the northern field of the **Kamgaṇige**, to the north of the cow-pen lying to the north-west of the land belonging to the god **Madhusūdana-Śvēta-Kēśavadēva**,³ to the south of the land of the **Malegūlas**, to the west of the channel (*hala*, probably a variant of the word *halḷa*) and also to the north of the field belonging to the god **Madhusūdana-Śvēta-Kēśavadēva**, with the exemption of the water, stones, trees and approaches to the canals (*hāna*=Old Kan. *pāna*), forming these *kāla* (black)-*mattar* in the **Sixty-kamma** (lands) of **Nāgavāvi** in the **Haḍiṅgalu** land of the *manneyas* (i.e. commanders).

Then is recorded in ll. 112ff. the gift, as an *agrahāra*, for the same purpose, of 30 *gaddeya-kamma* (paddy-field), to the north of the **Brackish Pit** (or **Channel**) (*sauḷahallā*) by the **Four-hundred Mahājanas** of **Nāgavāvi**. This land lay to the south of the south-eastern corner of the compound of the temple of the god, i.e., **Siddhēśvara**, to the west of the garden belonging to the god **Rāmēśvara**, to the north of the garden at the village and to the east of the channel belonging to **Rāmā-tīrtha**. On this occasion, the chief **Madhuvarasa** of the **Vāṇasa** family, who had the titles *mahāsandhivigrahādhīpati*, *mahāprachanḍa-daṇḍanāyaka*, the Scatterer of the **Chōla** elephant forces, the Founder of the **Chālukya** prosperity, the illustrious

¹ This is given in words as : *hadineṇṇēya*.

² The expression is probably connected with the Kan. word *male*=a hill.

³ The image was probably made of white stone.

mahāpradhāna, the *kaḍita-vergaḍe*, the Kannāḍa-sandhivigrahi, the Senior Commander-in-chief (*hirīya-danḍanāyaka*), gave for the evening lamp of the god Siddhēśvara, two ladles of oil (?), for each of his oil-mills (ll. 126ff.). And the chief **Chāvuṇḍa (II)** maintained all this charity by making it over to the entire *nagara* (merchant community) with water from his own hand, with devoutness, asking them to supervise and administer it (lines 141-144). And the whole body of merchants dedicated the wealth-offerings of the devotees, giving the necessary things for the evening lamp, etc. (ll. 144-147). Lines 148-157 give the blessing upon this charity founded by the general **Kālimayya**, the Brahmans and merchants of the village and Chāvuṇḍa, after praising a well-read and austere saint whose name appears to be **Ōbalēśvara**. The general Kālimarasa (i.e. Kālimayya), the entire body of the Four-hundred *Mahājanas* and the merchants (*nakara*) of the village, shall maintain the presiding teacher (*āchārya*), and proper persons that conducted the worship three times a day and did the other services of the god (ll. 158-165). They should send away such (of the servants) as strayed away from the right conduct (ll. 165ff.). Lines 166-171 pronounce the blessing and curse respectively upon those that conformed to and set at naught the charity. Lines 171-184 contain the usual imprecatory Sanskrit verses quoted indifferently and ll. 184-191 in Kanarese verses call upon the future kings to maintain this charity.

In lines 192ff. is recorded a later inscription belonging to the reign of the **Chālukya** king Prātāpa-Chakravati **Jagadēkamalla**. It is dated in the **11th year** of the king's reign, which corresponded to the cyclic year **Vibhava**, in the month of **Pushya**, on **śu. 1[2] Friday**, *uttarāyana-saṁkramaṇa*. The **object** of the record is to register the gift, in the presence of the Four-hundred *Mahājanas*, the chief lords of the *agrahāra* village **Nāgavāvi**, by the Thousand and the entire (body of) gold merchants of the place, of twenty-five leaves for every bundle (of betel leaves) sold (in the village), for the benefit of the *maṭha* (monastery) situated in the courtyard of (the temple of) the god Siddhēśvara.

The general Chāvuṇḍa I of the above genealogy is probably identical with the subordinate of king Āhavamalla mentioned in the Chōla inscription at Tirukkalukkuṇṇam referred to above (p. 7f.).

The chief Mahādēvarasa (l. 29) is known for the first time now as a subordinate of the Chālukya king Vikramāditya VI. So also is this the first mention of the Chief Rēvaṇa mentioned in l. 36. It is very doubtful if we could identify these local chiefs respectively with the *danḍanāyaka* Mahādēva and the *mahāhmaṇḍalēśvara* Rēvarasa, the latter of the Ahihaya (Haihaya) race, who appear as subordinates of Jagadēkamalla II about forty-five years later, i.e. about A.D. 1139.¹ These identifications would be possible only in the extreme probability of their having assumed their local chiefship very early in their lives and lived up to a very old age. The Haihaya chief Nānemarasa is not met with elsewhere.

¹ *Bom. Gaz.*, Vol. I, pt. II, p. 457.

The date of the first of these inscriptions, i.e. Chālukya-Vikrama year 18, Śrīmukha, Chaitra-puṇṇami fell on a Tuesday and not Thursday. According to L. D. S. Pillai's *Ephemeris*, the year corresponds to Śaka 1015, and the date would correspond to **March 15, A.D. 1093**. The second of these records is dated in Jagadēkamalla II's reign, which, according to Dr. Fleet,¹ began in A.D. 1138-39 (before March 3rd). The 11th year would accordingly correspond to A.D. 1149-50. But our record seems to be dated with reference to Kālayukti (i.e. Śaka 1061) as his first year, like the earliest² of his inscriptions. In Vibhava (Śaka 1070) Pushya *su.* 12 fell on Friday as given in the inscription. But the *uttarāyana* (i.e. Makara)-*samkramaṇa* fell on the next day. The date would therefore correspond to **December 24, A.D. 1148**.

TEXT. ³

FIRST FACE.

1. (⊙) Namas=tuṅga-śiraś-chumbi-Chandra-chāmara-chāravē [1*] trailō-
kya-nagar-āraṁbha-mūla-stambhāya Śambhavē 11 [1*] Śrīyanupim
prauḍha-vacha-śriyaṁ Chatu-
2. rānana nā. sukhamam rājya-śriyam..sv-āyatta..charaṇam śaraṇam
11 [2*] Śrī-kāntēge pati..
3. Śrī-kāntēge neley=enippa Chakriya nābhi-śrī-kamaladoḷ=odisidam
Vāku-śrī-kāntam vi[śē*]sha-kīrttivantam Brahman 11 [3*] Vṛi 11 a..
4. ..priya-tanūjāta-Hārit-āṁka-vara-Mānushy-ānvaya-sambhava.....
5. ..jananātha.. tt-amaḷ-ōdaka-sthān-ōtpam(n)na-nṛipam **Chalukyan**=
ogedam samd=**Ādi-Satyāśrayam** 11 [4*] Kam 11....
6. yade vikhyātar=ppalarum **Chalukya**-vaṁśada rājy-ōpēta[1*]-vvira-
vaṁś-ōdbhūta. śr-īśan=ādan=**Āhavamallam** 11 [5*] Vṛi 11..
7. dōm **Taila**-bhūp-ā..sutanam jit-ārāti **Satyāśrayam** rā..da **Śrī-Vikramā-**
dityanu je(ja)nisi....yyaṇam [tā]-
8. n=mahī-nātha. Vira-lakshmi-sati-pati **Jayasimham** tad-urvviśa-putram
dam(n)na sauryy-ā..n-eseda....
9. lla-kshōṇipāḷam 11 [6*] Avana sutam **Sōmēśvaran**=avana putram.....
jati.-
10. nnata[n=o*]gedam vira-**Vikramāditya**-nṛipam 11 [7*] Vṛi 11 Maleva-
mahī-ta.....m-ittaley=enis=irppar=vvairi-ba-
11. lam=illa. n=adīrad=oḍḍe sele maṇḍala-māṇa..grad=irppu.....
12. Chakriya bāhu-vikrama 11 [8*] Ka 11 Ma(Mi)kked=iv=emdu tana....
.....temb=ati-dōr-vvikrama[m]....
13. kk=edir-āḷum=aled=iḷdeḍe [**Lāla**]nam nelakk=ikkuva **Chōḷanam**....
14. ganuti..n=irppa **Chalukya-Chakriya** bhuja.....
15. rvvi-janakke dēśam=embi..... negaḷpukk=esaguṁ
16. kaṁthavōle tōrppugu..dēśakk=adhipatiy=ā....taḷam=id=embinā..
17. [pē]lāḷ=puṇy-ōdayan=ene bhupan=em..ch-ōdaya..jana-pati-
18. **Dēman** paḍed=i....manō-nayana-pri....n=avan=agra-mahishik=u-

¹ see p. 41, f.n. 1.² *Ibid.*³ From the ink-impressions supplied by Mr. Yazdani.

19. dbhavan=ātan=embinam..r=irdda bhuvana-janam baṇṇi.....[11]
Avar=irbbarggam puṇy-ō-
20. ..padāyigaram.....t-pālar=emba bhūparam
21. jagakke bire siri . pōgan=āgi negaḷte vettan=emdu....lu kirttiyam
paḍedu..
22. re ll Ka ll Tanna bhuj-ōnna..r=bbaladimdam neṇe-niśchintadimda....
....toṇey=āgal-ār=ppa-
23. nneya kuṁ....t=irppan-ārjjan=ānegam bhūpā....yumam ma.....l-
āḷgal=ellaram paḍedu
24. bhujisiy=i . ṛidun=ett=arasuṁ mare su.....khila-vanya-mri
(mṛi)-ga-
25. mm=edey=āgi pōgal=āmt=eragaḷan=āney=ā.....ll Kaṁ ll....
yada dā-
26. yā.....
27. lāyā . vi ll Ā....Gaṇapatige tāne mahā-dēviy=appa . saubhāgyakk-
am dānakkaṁ kirttige.-
28. bi janisi **Mahā-dēvi** motta-modalikēy=ādaḷu..nī-vim sura-taru-praṇute
29. be..bēḍuvarge[yu]ṁ parivārakkam koṭṭad=emdaḍe **Mahādēvarasa**....
yam paḍedu ll Ā [**Nāgavāvi**]-
30. puṇya-sthāna . Śrī-Rāmatirttha Rāmēśvaram=embi ne..n=ādam
Nāgavāviyam..
31. rbbargg=itta ll Vṛi ll Tuṛigida naṁdan-āḷigaḷa dēvakulaṁgaḷan=idu
tāne mē[l=e]nisi
32.ham=oppuva Rāmatirttha..neṇāvoḷali pratishṭe.....da viprarini
dhātri-
33. taladoḷu Nāgavāvi vasudhā-taḷadalu karam=oppu tōya....Kavi-sūnuge
nū-
34. rbbaru Byāsaṁge nūrbbaru Manuviṁg=eṇe nālku-nūrbbar=āda. ḷame
Nāgavāviya-
35. [va]ru ll Aṁt=ā grāmakk=adhipati Kuṁtaḷa-Cha[krā]dhināthan=
aramaneyolu vikrāntada chāgaḍ=ana-
36. nta-yaśam **Kālidāsa**-daṇḍādhiśam **Rēvaṇa-Vidyanāyakam**=a . til=
irppa śail-āleya . rāya-chemkoḷva-dha-
37. ritrī-vallabhan=aramaneyolu tivirddam **Kālidāsa**-daṇḍādhiśam
tanagam **Tribhuvanamallan**=enipam-
38. gam chem..Chakriṁge Bra(m)hmak=esev=omde migil=enipam
Kālidāsa-daṇḍādhiśam ll Ene negaḷda **Kālidāsana** *
39. vanite jagan-nute samasta-vanitā-ratnam tanage . satiy=arddi..l=ene
Mōrudēvi jasama..taḷe-
40. daḷu [11] Śrīmatu-Si[d*]dhēśvara-dēva-śrī-pād-āradhakan=appa herg-
gaḍe **Chāvumdamayya-Nāyakan**=anva-
41. yam=emtemdaḍe ll Vṛi ll Yugamam nālvaḷoḷ=ādi-piṭham=ene **Hampā-**
dēvi-śrī-dēvi-Gau[rī]-sama-

42. bhyarchchakar=a(m)n vaya-prabha[va]r=i **Kalyāṇadoḷu** barṇdu
namuigerṇ pemping=eḍey=āgi **Bāṇasa**-chamūnāthaṇge
43. tāṁ mamtriy=āgi guṇ-āmbhōnidhi-[Bi]m̐dimayyan=esedaṁ tannaṁ
palar=bbarṇṇisalu 11 Vṛi 11 Vanitā-ra-
44. tnam=id=embinam sogayisalu kaumār-ōddharam=āṁ praje-
nikāyakke nidhānam=embi [pe]ṛa-
45. diṁdaṁ puṭṭi vaṁśada..guṇpig=eney=āgi sajjanateyoḷu..=embinam
Biṁdimayyana puṇy-āṁ-
46. gane **Chākaṇayya**[m] paḍedum vikhyātiyaṁ..negaḷda Chākaṇayyagaṁ
nirupama-guṇan=e-
47. nipa **Cham̐dimayyaṁge** Śrī-vanitagē tān=āgi śrī-viśālāne puṭṭuv=
am̐te puḍe puṭṭidaṁ **Chāvu(m)ṇḍa**.
48. Śrī-nidhiy=enippa.....chamūnāthan=an-narapati palavum=adhi-
kāraṁkāṁ tān=adhipan=āgi negaḷda naya-sthā-
49. naṁ tanag=eneya..vuṇḍa 11 Vṛi 11 Palavum dēvakulaṁgaḷaṁ palavum
=udyānaṁ taṭakam̐gaḷaṁ palavum
50. bhāvigaḷaṁ kere....rṇnam=āgidḍa taṁ nnilisuttam̐ niḍida mahā-
phalam=idum̐..biy=embinam lō-
51. kadoḷu salisutta..yaṁ nilise(si)daṁ Chāvuṇḍan=ēṁ dhanyanō 11
[Vani]tā-rūpadaḷaṁ Manōja-vi-
52. lā..svāmi-sa-rūp=inegaṁ tōrppu sudhāṁśu-bimbam=āvam=ā rūpiṁ-
d=iṁt=irpp=Arṁgajanmanō
53. [pēluva] jagaj-janaṁ pogaḷvinam̐ kaṁḍ=eyde **Chāmum̐damayyana** pu-
ṇy-āṁgane **Cham̐dikabbe** niruttara-saum̐daryyamaṁ
54. tāḷded=adhyaniśaṁ tanage pati-bhakti nijam=em̐b=inegaṁ Chāvu(m)-
ṇḍa-Nāyakana sati dharmma-tanuv=odayi-
55. si..yaki māt-ōttame Cham̐dikabbe jasmaṁ paḍedaḷu 11 Chāvuṁḍana
sutana=akhiḷ-ōrvvī-vaḷeyam̐ pogaḷe daye-
56. yoḷaṁ dharmmadola=ati-vīra-kīrttiyoḷaṁ vikhy-āvaḷi sale [mātu] kīrtti-
panam̐ **Rannam̐** pempinoḷaṁ bīradaḷaṁ guṇpinoḷaṁ
57. negaḷde tanna sārasvatadiṁ [biṇpi]noḷaṁ buddhiyoḷaṁ tāṁ pa[ḍe]daṁ
piriyaṁ=enisu varṇn(ṇ)am̐ Rannam̐ 11 Rannana sati satya-guṇa-
58. sam̐paṁ(n)ne pati-bratikeyoḷu mahā-satiy=enisutta . neṛe medavi.
marpp=unnatiyaṁ paḍedu pemp̐-
59. m̐ **Nāgamam̐**=ādaḷu 11 **Nāraṇan**=ātana tammaṁ nēridan=isṭtargge
sisṭṭa-janakke janakaṁ dhāriṇiyoḷ=embinam̐ pesar=ār=am̐t=iḍe
60. negaḷe negaḷdan=anupaman=ātaṁ 11 Ā dam̐patige sutam̐ tān=ādaṁ
Chāvuṁḍan=em̐ban=ātaṁ tanag=atyādaradiṁ mige-
61. viddeyu mōdakk=eraḍ=om̐du .pariṇatakkeyum=esaguṁ 11 Avaroḷu
Chāvuṁḍam̐ . bhuvanaṁ vibha . si dha-
62. rmavaṁ māḍisu.....dēvālayama . seyaṁ māḍal=uddhatan=ādaṁ
Śrī-Bādi . paṁ .-
63. pa(m̐)m=iṛdu tāḷdi tān=iḷaṁ kayikoṇḍ=ūrjjitaṁ mārppode yaśō-va
llari lōkamaṁ kavaḷisutt=irppunn=edaṁ nā-

64. ..yanēśvari-dēvatā-bhavanamam sad-bhaktiyim māḍi vri(vṛi)ttyumam
sāsvatam=arppa biḍi-
65. sidare yig=ashta-bhōgaṅgaḷam ☉ Svasti [I*] Samastabhuvanāśraya
Śri-Pri(Pṛi)thvivallabham ma-
66. hārājādhirāja paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷa-
tiḷakam Chā-
67. ḷukyābharaṇam Śrīmat-Tribhuvanamalladēvara vijaya-rājyam=uttar-
ōttar-ābhivṛiddhi-pra-
68. varddhamānam=āchamdr-ārkkā-tāraṁbaram saluttam=ire Dakṣiṇa-
diśāvarada
69.la-[maṇḍana]-Tuṁgabhadrā-tīrada Harihara-dēvaralli palavum-
devasa-dugdha-
70. ..da-nelaviḍinoḷu sukha-saṁkathā-vinōdadim rājyam geyyuttam=ire
Śrīma-
71. ..kya-Vikrama-varshada hadinemṭeya Śrīmukha-saṁvatsarada
Chaitrada puṇnami
72. ..spati-vāradamdu Vrisha(Vishu)-saṁkrānti - nimittav=āgi ll ☉
Svasti [I*] Anēka-
73. sudhā-rasa . tra-vīchi-chchhaya-Lavaṇābdhi-vaḷeya-vaḷayu(yi)ta-

SECOND FACE.

74. vēḷā-vana-Gaṁgā-tira-Pāriyātre-tanu-Ma-
75. dhyadēs-ādhiśvara-Māhishmati-puravar-ādhi-
76. śvaran=Ahihaya-vaṁś-ōdbhavan=Ayyaṇ-ā-
77. nvaya-kuḷ-āmbhōja-vana-vi. . t-Ā-
78. dityan=ēkāṁga-Vikramāditya para-vadha-Bhi-
79. ma saṁgrāma-Rāma kavi-Kalpavri(vṛi)ksha
80. vaṁdi-jana-raksha ari-tureya-diśāpaṭṭa
81. para-sāsana-śilā-paṭṭa gaṁḍa-gōpāḷa māt-o-
82. ḷivara-Kāla chenna-m[ā]nneya-lalāṭa-paṭṭa
83. vairi-gharaṭṭa viśama-hay-ārūḍha-prau-
84. ḍa(ḍha)-Rēvaṁta para-baḷa-Kri(Kṛi)tāmtta mārkkō. .-
85. rava maṇevuge kāva gōtra-pavitra par-āṁganā-
86. putra Haya-Vatsarāja-biruda mū-
87. ru-rāyar=āsthānadoḷ=ōḍi pāḍisuva manneya-
88. ra gaṁḍa nigarakoḷu-gaṁḍa Bāchiga-bhūpan=am-
89. kakā[ṛ]ja Śrī-Lōkēśvara-dēva-pāda-paṁkaja-bhra-
90. mara Śrī(Śrī)mat-Tribhuvanamalladēva-pād-ārā-
91. dhaka para-baḷa-sādhaka-nām-ādi-samasta-pra-
92. sasti-sahita Aṇalu-munnūru Miṛita-mu-
93. nnūraṇa manneyam Śrīmanu-mahāmaṇḍa-
94. ḷēśvara-Nāḷemarasanum mahā-Periy-abba-
95. rasiyum herggaḍe Dāsimaṇṇu[m] kaḍitada]

96. **Chāvaṇaṇum** karaṇada **Lōkaṇaṇum** [pūjada **Vivē-**
97. **kaṇṇaṇum Chikka-Malliyum** samasta-parigra[ha*]-
98. mum Maleguḷa prabhugaḷum tamma dharmmav=āgi
99. **Śrīmatu-Nāgavāviya Śrī-Siddhēśvara-dēvara**
100. saṁtata-tri-kālada pūjagam dēvar=am-
101. ga-bhōga-nivēdyakkam khaṁḍa-spha(sphu)ṭika(ta)-jīrṇn-ōddhāraḱkam
102. Chaitra-pavitrada parvvakkam Kaṁgaṇigeya ba-
103. ḍaga-voladiṁ mūḍa Śrī-Madhusūdana-
104. Svē(Śvē)ta-Kēśava-dēvara keyya vāyābya (vāyavya) da do-
105. ḍi-baḍaga Maleguḷa-holadiṁ temka haladi-
106. ṁ paḍuva Śrī-Madhusūdana-Śvēta-Kēśava-dēvara
107. keyiṁ baḍaga jala-pāśāṇa-vri(vṛi)ksha-hāṇaṁḍi(ḍe)-
108. y-apōhamam kaḷadu Nāgavāviya ga .
109. badal=ilad=aṇuvattu-kammaḍalu kāla-matta-
110. r=mmāḍi tamma manneyara Haḍiṁgalu-vola-
111. doḷage biṭṭa kāla-mattar=innūru amka-
112. doḷam matta 200-ke Svasti [1*] Yama-niya-
113. ma-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭā-
114. na-japa-samādhi-śīla-guṇa-saṁpanna[r=dharmm-ō]-
115. pāsar=agnihōtra-dēva-dvija-guru pūjā-ta-
116. tpararu Mārttaṁḍ-ōjvaḷa-kirtti-yutaru-
117. m=appa Śrīmat-sarvva-namaśya(sya)d=agrahāram
118. Nāgavaviy=aśēsha-**Mahājana-Nālnu(nū)rbbaru**
119. tamma dharmmav=āgi Śrī-Siddhēśvara-dēvara nivē-
120. dyakam tri-kālada pūjagam saulaḥaḷḷadiṁ baḍa-
121. ga sarbba-namaśya(sya)v=āgi biṭṭa gaddeya kamma mūva-
122. ttu dēvara parisūtrad=āgnēyada gōṭiṁ
123. temka Śrī-Rāmēśvara-dēvara tōṭadiṁ paḍuva-
124. l=ūra-tōṭadiṁ baḍaga Rāmatīrtthada kāliṁ
125. mūḍa sarvva-namasyav=āgi biṭṭa kammam mū-
126. vattu ✽ Svasti [1*] Samadhigata-paṁcha-mahā-śabda-
127. mahāsandhivigrahādhipati mahā-pracham-
128. ḍa-daṁḍanāyaka vib[u*]dha-vara-dāyakaṁ nuḍi-
129. daṁta(tē)gaṁḍe(ḍa) śatru-kuḷa-kālā(la)daṁḍa pratipaṁ(n)na-
130. Maṁḍara **Vānas**-ānvaya-Puraṁḍara ari-gha-
131. ṭā-kēsari duṣṭa-śīraḥ-ka[tta]ri **Chōḷa**-ghaṭā-
132. paṭṭisavaṇa jaya-lakshmi-ramaṇa Vir-āṁga-
133. nā-vāsa visha-dha[rā]ṁkuṣam sau(śau)ryy-āvaḷam-
134. ba [bha]yav=emtuv(d)=emba **Chāḷuky**-ābhyudaya-ka-
135. raṇa-nām-ādi-samasta-prasa(śa)sti-sahita-Śrī-
136. manu-mahāpradhāna kaḍita-verggaḍe Kannaḍa-sandhi-
137. vigrahi hiriya-daṁḍanāyakaṁ **Madhuva-**
138. **rasaru** tamma mānya-gēriyolaḱakke ūroḷ=a-

139. ..ka tamma gāṇāyileyalli omdu-gāṇakke
 140. ..sauḷasav=eraḍumaṁ Siddhēśvara-dēvara saṁje-
 141. dīvinṅe biṭṭaru ✱ Ī(I)nitum dharmmamumam
 142. nīve nōḍi pālisuvud=emdu nagarak=ellam mana-
 143. d=o[1]aviṁ kayi-dhāreyaṁ=anunayadiṁ ko-
 144. ṭṭu nilisidaṁ **Chāvumḍa** || Kramadiṁdaṁ saṭṭuga
 145. jaḷamumam haḍid=aḷadi saṁje-soḍarg=eṇne(nṇe)-
 146. yumaṁ . vagakkeḍasa bhaktar=arththa(ttha)mumam dēva-
 147. rgge nagarav=ellam biṭṭaru ||

THIRD FACE.

148. Kaṁdaṁ [11] Śrutadiṁ peṇar=upamage tanag=ill=enippaṁ (1)
 149. ..chaladiṁ viparītada naiśṭhikan=ene tapasvi negalḍa(ḷḍa)m
 150. ..**lēśvaraṁ muni-nāthaṁ** || Vachanaṁ || Ant-ā
 151. ..baḷēśvara-paṁḍitarggaṁ || Vṛittaṁ || Mone muḷdu(muṭṭu)vara-
 152. gaṇḍanuṁ nirupamaṁ daṇḍādhīśva(śva)ra
 153. **Kālimayyanum**=ā grāmada vipraṇuṁ nakha-
 154. (ka)ramuṁ **Chāvumḍanuṁ** kūḍi mēdini nalvaṁne-
 155. varaṁ sthiraṁḍal=ene koṭṭ=i dharmmam=atyūrjjitaṁ
 156. ghanam=āg=ikke jagakke māḷke su-
 157. [kha]vaṁ bhadraṁ śubhaṁ maṁgaḷaṁ || Vachanaṁ ||
 158. I maṭhad=āchāryyaru samasta-praśasti-sahita-
 159. ṁ Śrīmanu- mahāpradhānaṁ kaḍita-vergga-
 160. ḍe Kaṁ(n)naḍa-sandhivigrahi hiriya-da(m)ṇḍa-
 161. nāyakaṁ **Kāḷimarasarum** aśēsha-**Ma-**
 162. **hājanaṁ-Nālnūrvvarum** samasta-nakha(ka)raṁ-
 163. gaḷuṁ tri(tri)kāḷada pūjayumaṁ
 164. dēva-kāryyamaṁ naḍesuv=aṁta pu[ru]-
 165. sharaṁ nilisuvāru [1*] Bya (vya) bhichāriga-
 166. ḷ=apparaṁ kaḷevāru || I dharmmak=anukū-
 167. lav=āḍavāru Kō[ṭe]śvara-maṭhavaṁ mā-
 168. ḍida phalaman=eydavāru || I dharmmakke
 169. pratikūlaru āḍavāru kōṭi-
 170. mahā-pātakavaṁ māḍida gatiyaṁ=e-
 171. yduvāru || Ślōka || Bahubhir=vasudhā da-
 172. ttā rājabhis=Sagar-ādibhi[ḥ*] || yasya ya-
 173. sya ta(ya)dā bhūmis=tasya tasya tathā(dā) pha-
 174. laṁ || Sāmānyō-yaṁ dharmma-sētu-
 175. m(r) nṛipāṇaṁ kālē kālē pālānī-
 176. yō bhavadbhiḥ || (1) sarvvān=ēka(tā)n=bhāgi(vi)naḥ pā-
 177. rtthivēmdrā[n*] bhūyō bhūyō yāchatē Rāmachaṁdraḥ || Āśā-ha-
 178. tam=adātāraṁ dātāraḥ pratishēdha-
 179. kaḥ dattaśa(sya) haratē dānaṁ trayaḷ(h) pā-

180. **taka(ki)yō(nō) narah(rāḥ) 11 Sva-dattām pa-**
 181. **ra-dattām vā yō harēta vasu-**
 182. **ndharām [1*] shashtir=(m) vvarsha-sahasrāṇi**
 183. **vishtthāyām jāyatē krimi-**
 184. **ḥ 11 Vṛittam 11 Dhareg-eḷdam māḷke..**
 185. **..dhānyad-atpum pe.....**
 186. **ranam vasumdhareg=ellam....**
 187. **bhūmipatigaḷu sad-dharmmadim..**
 188. **rpp=oḍeyam pālisut=irkke dharmma-**
 189. **mum=id=ā-chamdr-ārka-tārambaram**
 190. **nirutam susthirav=āgi māḍi jaya.**
 191. **bhadram subham maṅgaḷam ©© Śivam=astu**
 192. **© Svasti [11*] Śrīmach-Chālukya-pratāpa-chakravartti Ja.**
 193. **gadēkamalla-varshada 11 neya Vi[bha]va-sam-**
 194. **vatsarada Pushya-su(śu)ddha 13 Su(Śu)kravār. -**
 195. **mahā-tithi-Uttarāyana-samkra-**
 196. **maṇadalu Śrīmad-agrahāra-Nāgavāvi-**
 197. **ya prabhu-mukhya-aāsēsha-Mahājana Nā-**
 198. **lnūrbbara sam(n)nidhānadalu Sāsirbbarum**
 199. **sthaḷada samasta-[ho]nnavaṇigarum tamma dharmma-**
 200. **v=āgi Śrī-Siddhēśvara-dēvar=amṇaṇada maṭhada**
 201. **kaṭu-kallu ta(m)mma māṇuṇḍa..**
 202. **..mt-aravaṭṭiv=āgi māṇuṇḍa hēṇṇiṅge**
 203. **āchamdr-ārka-tārambaram naḍav=amt=ā hēri-**
 204. **ṇṇge irppatt-ayd-eleya[m] biṭṭaru 11**

CONCLUSION.

The importance of these inscriptions for the history of the Educational System of Medieval India is great. The educational institution founded and maintained at Nagai with the help of royal patronage must have been a very large one considering the number of students nearly a thousand provided for by the records. It is also noteworthy that the number of teachers or professors was small and appears scanty compared with the modern standards of tutorial equipment. From these inscriptions we are able to gather that the institution was of a residential type in which provision was made not only for the boarding (*aśana*) but also for the clothing (*āchchhādana*) of the members of the institution including the teachers and the pupils. The other feature of this foundation that is of interest to the modern student is the equipment of a library (*sarasvatī-bhaṇḍāra*) with librarians who were called *sarasvatī-bhaṇḍārikas*. We know already of other ancient educational institutions mentioned in South-Indian epigraphs. Every one of these institutions had its own particular characteristics and organisation and thus there appears to have been scope for local option and choice and no stereotype enforced by any affiliation which was probably unknown then in its modern rigid form.

It will not be out of place here to dwell upon the value of these ancient religious establishments and the ancient records found in association with them. The temple was not only the ancient place of worship but also was a source of cultural inspiration to the community, being provided as it was with sound educational facilities. This fact is of paramount importance to the student of Indian Renaissance who is struggling between an attempt to appreciate the value of these wonderful ancient structures, in certain cases, of phenomenal size and extent, in the light of the advances made under the influence of the West, and another attempt to revive the glory of the imagination, conception, enterprise and organisation that brought into existence such huge monuments and vast establishments, not to speak of the national wealth and co-operation that raised them and the wonderful background of engineering and artistic skill that contributed to their construction, strength and beauty. The earnest student of Indian Renaissance and the serious politician and administrator will certainly appreciate the wisdom of securing national economy, not only of mere money but also of the national intelligence and culture, by turning these vast and substantial structures to modern channels of utility, for literary as well as artistic education, instead of draining away the national wealth by the double expenditure of maintaining these in a half-fed scheme of conservation and of raising fresh buildings at considerable cost for educational institutions. Let us look at, for instance, the vast ruins of Hampi. The extensive and very substantial and artistic structures of this beautiful and inspiring valley have a better place to fill in the scheme of national utilities than satisfy the pure antiquarian and sight-seer. Here are certainly structures great enough for accommodating a huge University which could here, mostly of all places, derive a historical as well as artistic inspiration. When converted into spots of such national utility and daily visit they would certainly keep alive the stream of the ancient art by creating a spirit of observation and imitation and by necessitating and facilitating renovations on the style of the older and now forgotten art and engineering skill. Indian Renaissance could derive its only and tangible inspiration from these ancient historic spots where the national monuments are smouldering away in ruin for want of proper *usage* and care, in spite of the strenuous watchfulness of the Archæological Department in British India and Native States whose resources under the prevailing system of administering national finances are utterly inadequate for the large need that exists. The Hindu and Islamic Renaissance depends more upon a proper drawing-in of these ancient monuments into the daily life of the nation than upon anything else. Their neglect by the community would involve nothing short of disowning the most valuable part of the national inheritance which has already worked far by way of disintegrating the ancient national culture and art and if allowed to continue will lead to certain annihilation. Let us hearken to the silent but none the less eloquent messages and appeal of these monuments and prove ourselves worthy descendants of their glorious builders.

ABBREVIATIONS.

(*Used in the Text.*)

<i>A. S. Memoir.</i>	..	..	..	..	Memoir of the Archaeological Survey of India.
<i>A. S. R.</i>	..	..	..	..	Annual Report of the Archaeological Survey of India.
<i>Bom. Gaz.</i>	..	..	..	..	Bombay Gazetteer
<i>Cf.</i>	..	..	..	..	Compare
<i>Ep. Carn.</i>	..	..	..	..	Epigraphia Carnatica
<i>Ep. Ind.</i>	..	..	..	..	Epigraphia Indica
<i>Ep. Rep.</i>	..	..	..	..	Epigraphical Report (Madras)
<i>f. n.</i>	..	..	..	..	Foot-note
<i>Ind. Ant.</i>	..	..	..	..	Indian Antiquary
<i>Jour. Hyd. Arch. Soc.</i>	..	..	..	..	Journal of the Hyderabad Archaeological Society.
<i>J. O. R.</i>	..	..	..	..	Journal of Oriental Research
<i>J. R. A. S.</i>	..	..	..	..	Journal of the Royal Asiatic Society
<i>Kan.</i>	..	..	..	..	Kannada
<i>Mys. Arch. Rep.</i>	Mysore Archaeological Report
<i>n.</i>	Foot-note
<i>Srav. Belg. Inss.</i>	Sravana-Belgola Inscriptions
<i>Tel.</i>	Telugu.

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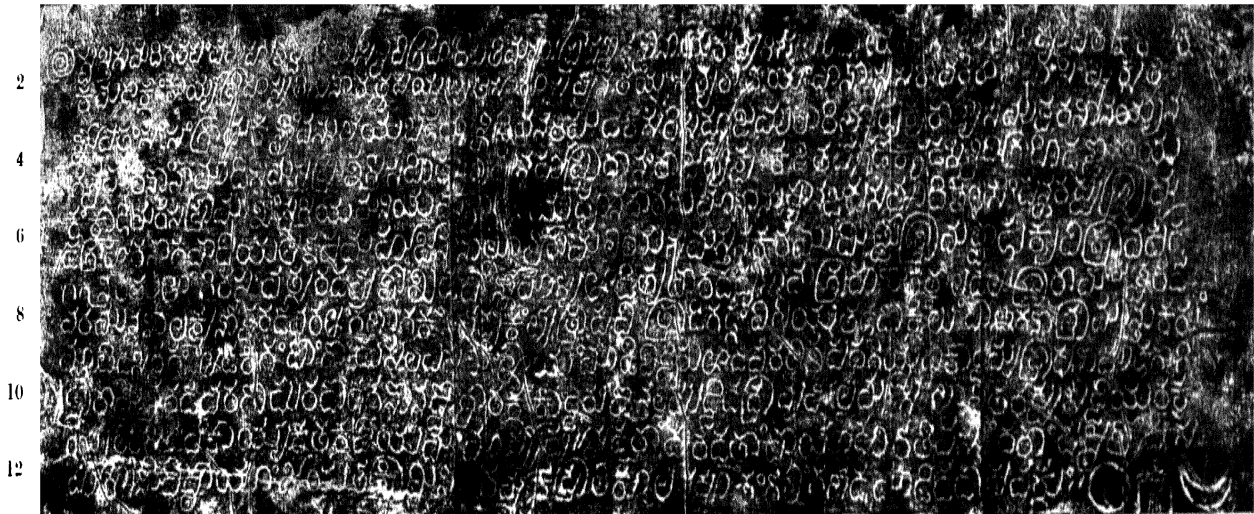
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ABBREVIATIONS

(Used in the *Index*).

ch., chief, *co.*, country, *dt.*, district, *dyn.*, dynasty, *epi.*, epithet, *f.*, female, *fa.*, family, *fi.*, field, *gen.*, general, *k.*, king, *lit. wk.*, literary work, *m.*, male, *min.*, minister, *mo.*, mountain, *pl.*, place, *q.*, queen, *ri.*, river, *s.a.*, same as, *sur.*, surname, *t.*, town, *vi.*, village, *W.*, Western, *yr.*, year.

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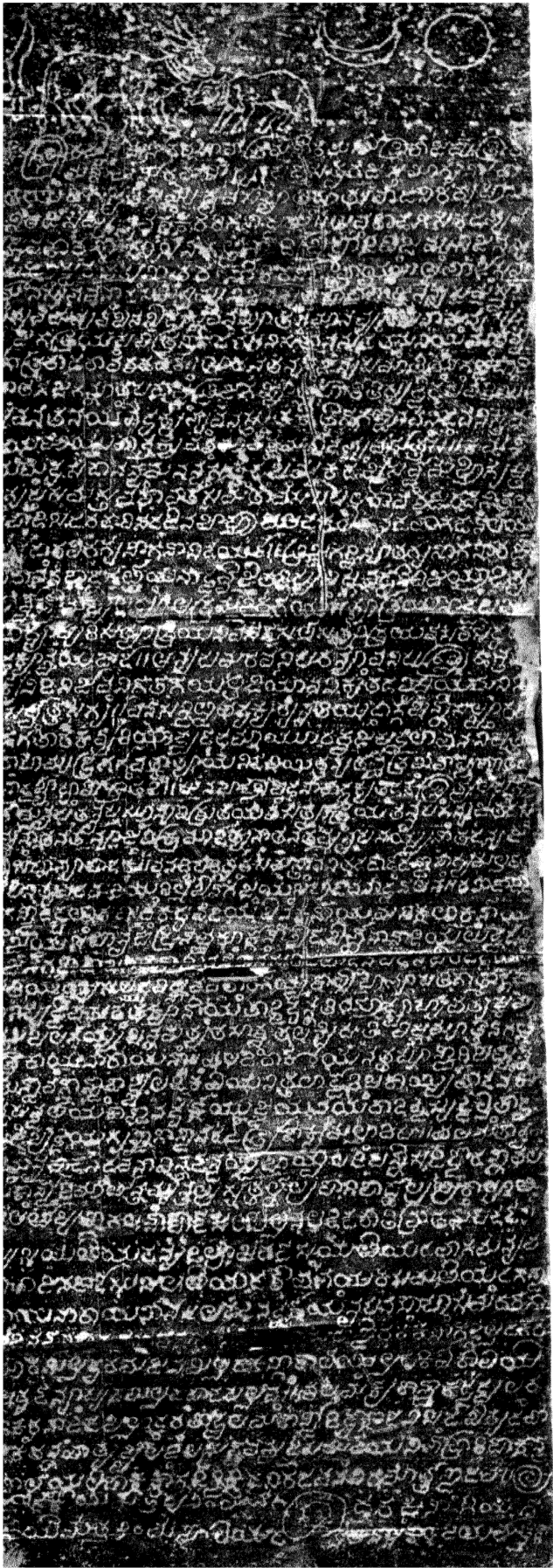
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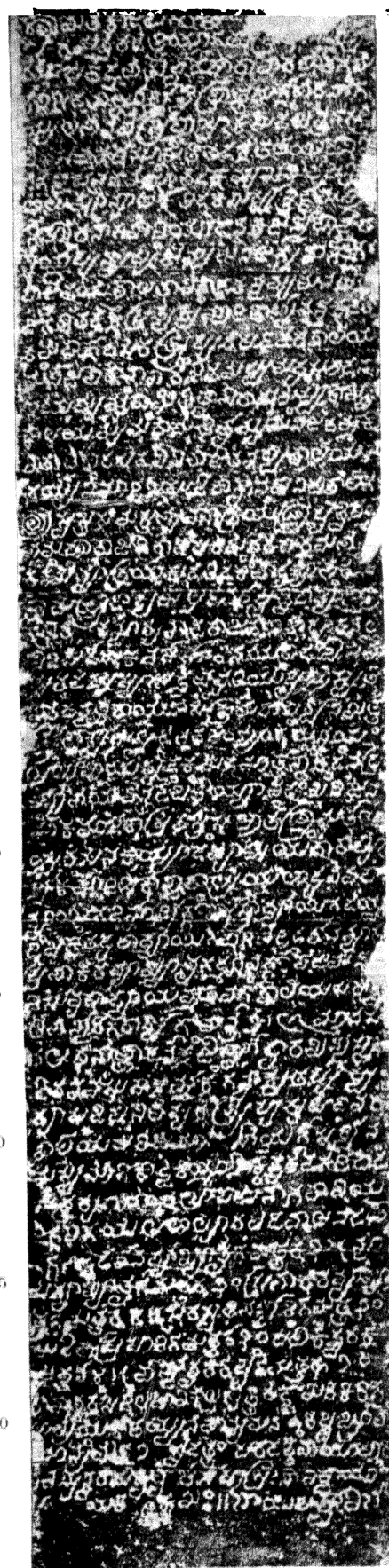
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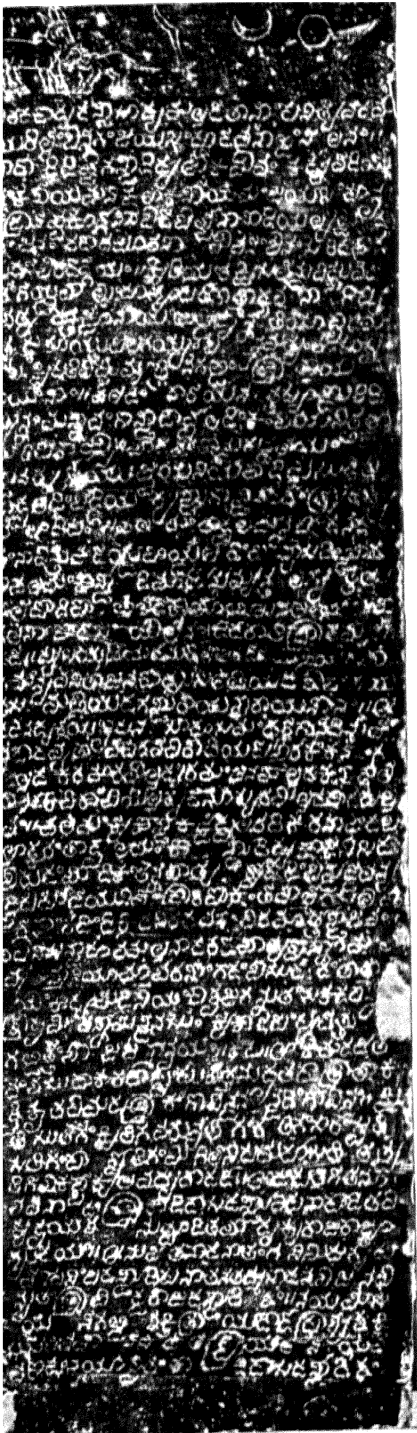
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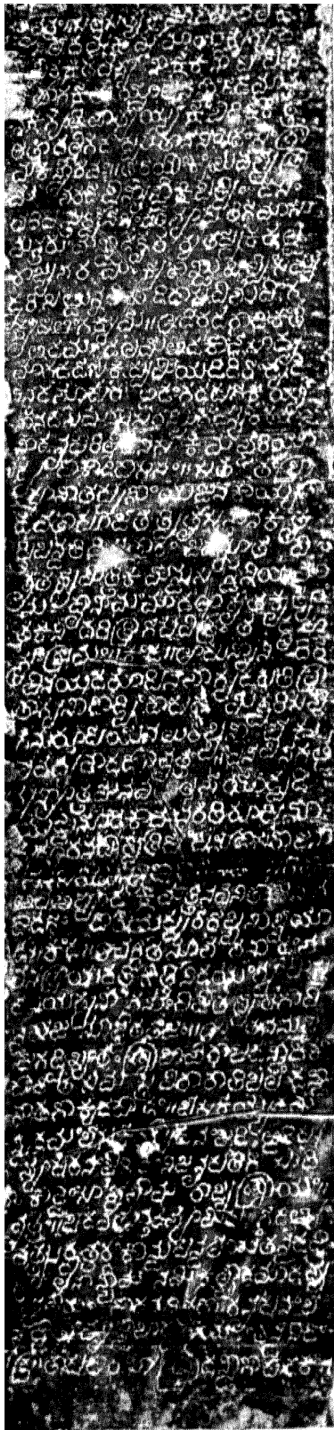
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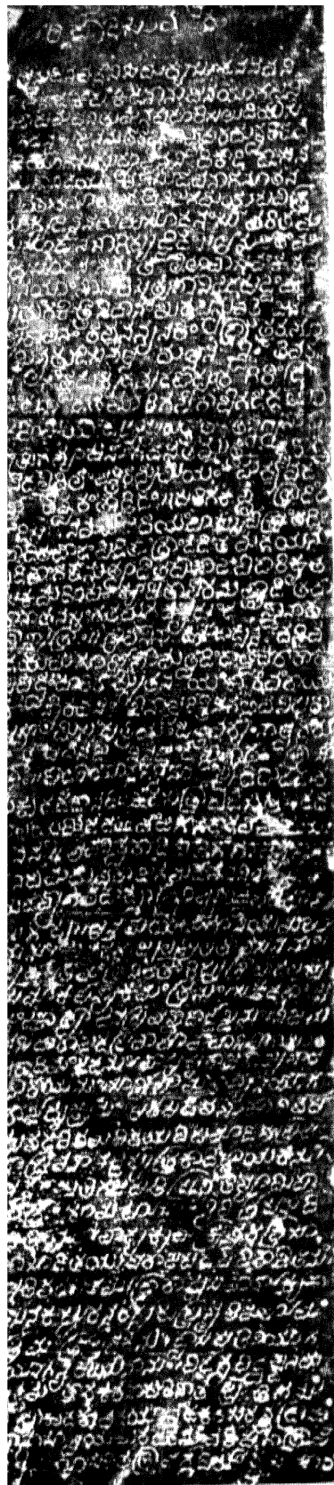
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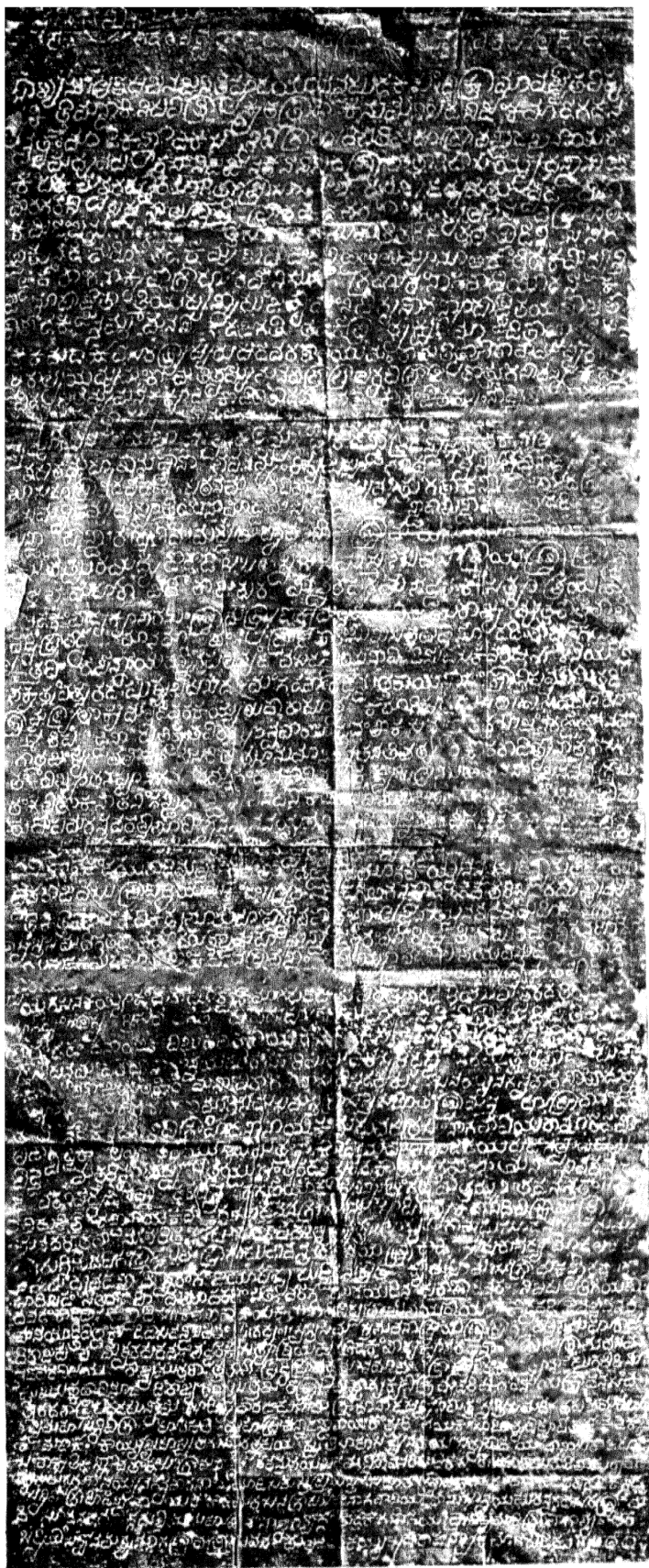


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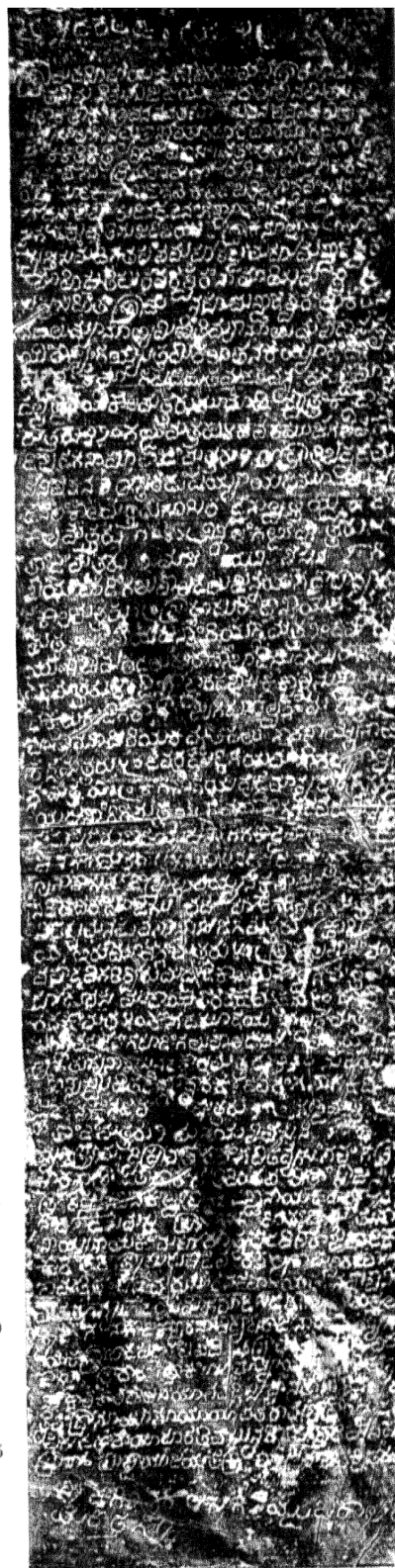
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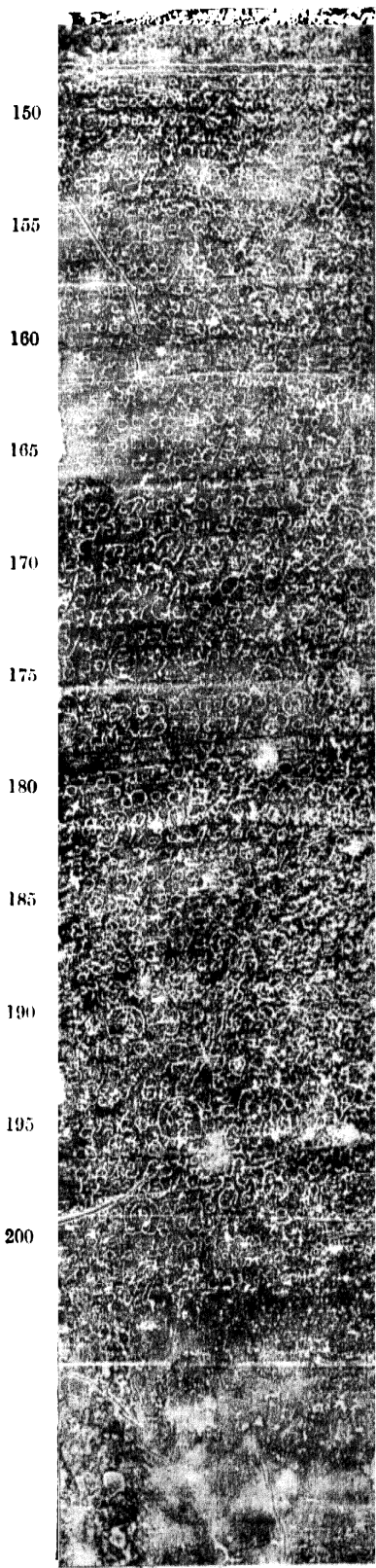
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